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All Glory to Sri Guru & Gaurāṅga

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TWELVE ESSENTIAL UPANISHADS

(In Three Volumes)

(Isha, Kena, Katha, Prashna, Mundaka, Māndukya
Taittāriya, Aitareya, Chāndogya, Brihadāranyaka, Svetāsvatara
and Gopālatāpani Upanishads)
with original Sanskrit Text, running translation and purport.

Vol. II

(contains Taittariya, Aitareya and Chandogya Upanishads)

by

TRIDANDI SRI BHAKTI PRANAN YATI



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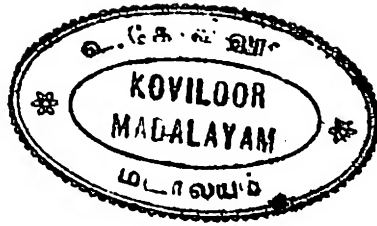
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MY DIVINE MASTER
—YATI

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P R E F A C E

Of the 'Twelve Essential Upanishads' this second volume contains Taittiriya, Aitareya and Chandogya Upanishads.

The Monistic School considers the Taittiriya Upanishad as the most authoritative one and therefore Sri Shankārāchārya himself has cited from this Upanishad about a hundred and fifty times in his Brahma-Sutra-Bhāṣya. Some other schools give it a position next to the Brihadāranyaka and Chāndogya Upanishads. We, following the path of *Achintya-Bheda-Abheda* Philosophy of Bhagavān Sri Chaitanya Mahāprabhu do not find even a single mantra of this Upanishad traces upon the monistic view, on the otherhand we find herein fully blossomed forth the Transcendental *Rasāmritasindhu* of Krishna Prema where *Brahmānanda* of the jnāni may not be even a drop before the shoreless ocean of such Krishna Prema. In Bhrigu Valli, Bhrigu at first refutes the gross material philosophy of Chārvāka or Lokāyat and then gradually Sāṅkhya's Prakriti-Purusha-Vāda; Yoga and Nyāya Philosophies and finally the Impersonalism of Monistic Philosophy—he refutes. On realising incapability of Inductive Process to know the True Aspect of Brahman he takes recourse to the Deductive Process viz. 'Path of Devotion' and having endowed with intuitive wisdom soon gets the Subjective Realisation of the Supreme-Divinity Who is the Substratum of Transcendental Bliss.

Aitareya Upanishad is the smallest one containing only three chapters. It clearly states that during the pre-creation period of the universe Godhead alone remains. And the universe or Prakriti herself in her unmanifested form was withheld within His fold. But God was having His *Chit-leelā* at that plane of Transcendent even before the creation started. We find in this Upanishad three conditions of waking, dreaming and deep-sleep states of the jivas. But it clearly states that without spiritual enlightenment one cannot observe the Transcendental Godhead. Here it is very very clear that there are two-souls: one is the jiva soul and the other is the Monitor-self, the Indwelling God. One who realises the Absolute Reality becomes immortal and goes to the world of Transcendence. Thus this Upanishad teaches concisely the highest Truth to the aspirant souls who are aspiring after the freedom from the world and the attainment of Transcendental Bliss.

Regarding the Chāndogya Upanishad we have already recorded in the Introduction of the 1st Vol. Only I should repeat here that this was most difficult Upanishad to bring the synthetical reconciliation as there are certain profane sections but at times when I found certain wonderful portions giving expression to the most esoteric Aspects of *Rasa* of Sri Rādhā - Krishna Cult of Vraja I felt extremely delighted. Anyhow it was only by the unreserved Grace of my Divine Master Nityaleelāprevista Sri Srila Bhakti Vilās Tīrtha Goswāmi Mahārāj, it was possible for

me, the humble self, to peep into such esoteric aspects.

We are happy that the 1st Vol. was well received by the Press as well as by the philosopher - talents and the devotees in particular. Many Vaishnava savants benedicted me in appreciation of the rendering.

I hope this volume also will be received equally.

I once again hereto repeat that this is the task undertaken for the sole delight of my Divine Master and for the devotees who are *Gunagrāhis* as well as *Sāragrāhis*. Therefore my omissions and commissions they would be over - looking.

—YATI

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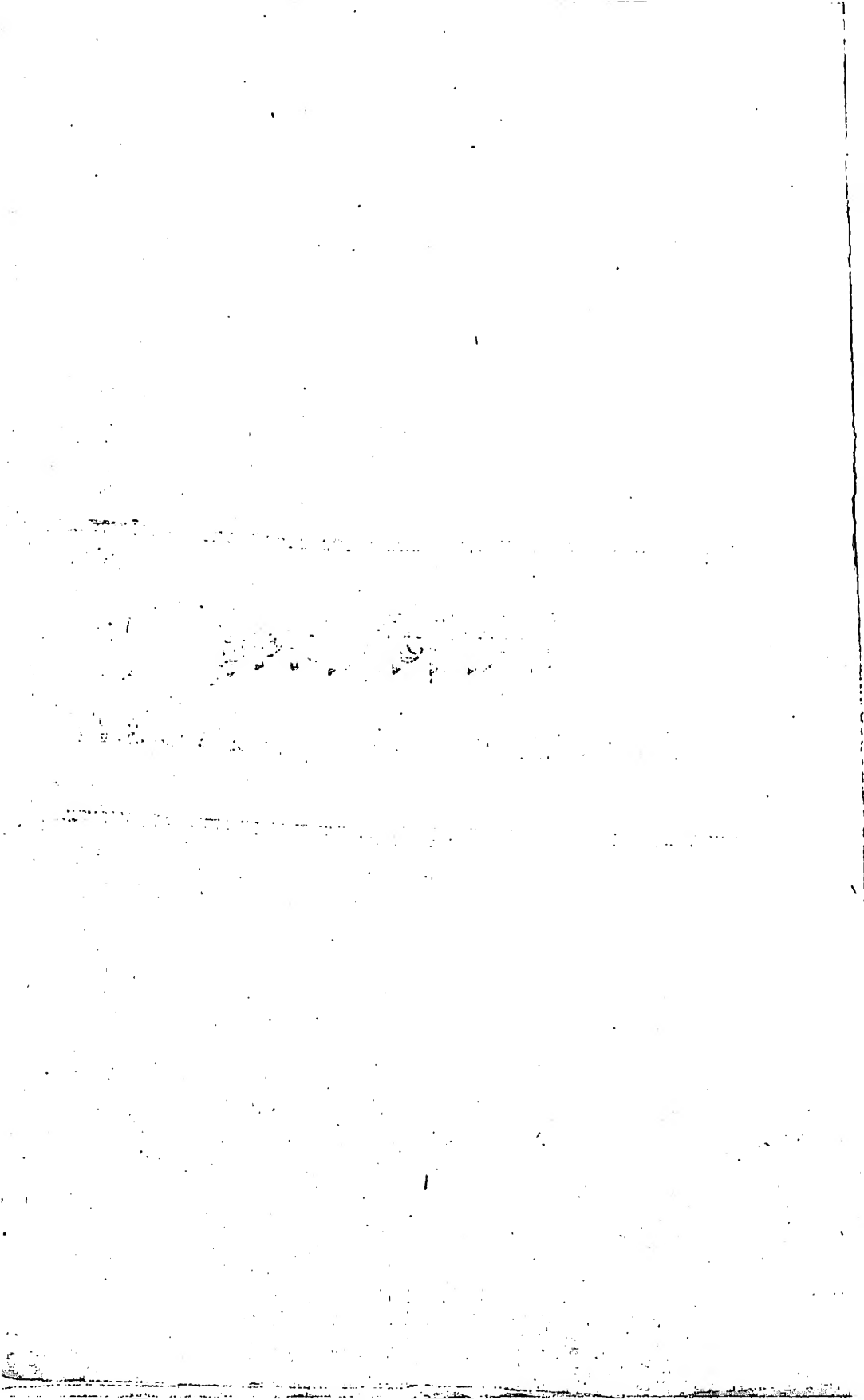
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तैत्तिरीयोपनिषद्

TAITTIRIYOPANISHAD



ALL GLORY TO SRI GURU AND GAURANGA

TAITTIRIYOPANISHAD

I

The Taittiriya Upanishad belongs to the school of Krishna-Yajur-Veda. One of the recensions of Yajur-veda is known as Taittiriya compliment of the full with Samhitā, Brāhmaṇa and Āranyaka. Whereas the fifth and the sixth questions of the Āranyaka part of the Taittiriya-branch of the Krishna-Yajur-Veda is known as Taittiriya-Upanishad. There are three Vallis or Chapters in this Upanishad mentioned under the names of Sikshā-valli, Ānanda - valli and Bhrigu-valli. There are thirtyone lessons (Anuvākas) of which twelve are in Sikshā-valli ; nine in Ānanda-valli and ten in Bhrigu - valli. Among other Upanishads belonging to Krishna-Yajur-Veda this Taittiriya Upanishad is the oldest. The Monistic School considers this Upanishad as the most authoritative one therefore, Sri Sankarāchārya himself has cited from this Upanishad about a hundred and fifty times in his Brahma-Sutra-Bhāṣya. Some other schools give it a position next to the Brihad-Āranyaka and Chāndogya Upanishads. No doubt, all the schools of Sanātana Philosophy have accepted it as an authoritative one among the ten principal Upanishads.

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The first Chapter or Sikshā-valli deals with the science of phonetics and pronunciation that an aspirant should be careful about in his utterances of the sacred Mantras. The spiritual gain remains in proper pronouncement of the Vedic lessons. Therefore, one must give proper attention to accent, rhythm, sequence etc.

The second lesson tells about adhi-loka, adhi-iyotisha, adhi-vidyā, adhi-prajā and adhyātma which are commonly known as Mahā-samvit — all these actually help one to get good progeny, cattle, prowess, plenty of food and celestial happiness. The third lesson is a prayer to that Supreme Who is the highest Object of the Vedas, All-Pervading, Blissfull for bestowing unto us the intuitive wisdom. Further the importance of material goods during the journey of an aspirant towards his spiritual gain is also stressed here. The fourth lesson traces upon the necessity of intelligence i. e. spiritual merit and wealth. Therefore a sublime panegyric is addressed to the Godhead symbolised in the Divine AUM, asking for tenacious intelligence, well-built-up body, sweet speech, erudition and fitness to reciprocate the Bliss of Immortality. He prays, 'may that Supreme Lord enlighten me with intuitive wisdom. May I, O Lord, be blessed to behold that Immortal and Blissful Lord into the bosom of my heart. May my body be spiritualised so that I may culture devotion to God. May my tongue be sweetened in succulent nectarine taste of chanting the Divine Name. May my ears enjoy abundantly the exploits of the Divine Pastimes; Thou art the very Embodiment of the

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Supreme Divinity but empiricism subdues Thy sublimity, therefore pray, guard me in respect to my learning so that such empiricism may not illusion me."

Next, a spiritual Guru expresses a desire to have an increasing band of self-controlled and disciplined disciples, to transmute Divine Knowledge to them. His further prayer for sufficient wealth in cloth and kine, food and drink is entirely for the maintenance of the dependant disciples. He prays, as water flows downwards, as months make a year, so may numberless Brahmachāri aspirants gather round him for spiritual wisdom. Finally he prays: 'O Almighty Lord! May I feel Thy close proximity, may I be protected from the influence of nescience. May Thee shine in my unalloyed heart. Let me be fully surrendered unto Thee.

The fifth lesson: The three Vyāhritis are bhuh, bhuvah and svah; and the fourth Vyāhriti is the 'Mahah' - sheath revealed by the sage Māhāchamasya. These all the four Vyāhritis represent the Brahman that is, one who through meditation realises the mystic expression of these four knows the Brahman. In the sixth lesson elaborate and exhaustive accounts of the above meditation are given where Māhāchamasya advises his disciple, Prāchinayogya to meditate upon the most Effulgent Transcendental Person, in the core of his unalloyed heart. Here it is also further stated that at the time of the departure of the jiva-soul through the region of the throat upto the skull breaking up the two regions of the head one attains one's true - divine nature. The jiva-soul

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passing through the above process goes beyond the Bhuh, bhuvah, svah and mahah sheaths and becomes Brahmabhuta -a state of glamorous hallucination of shadowed Divinity. Nay, thereafter, if he is so fortunate he enters into the world of Transcendence where he visualises the Supreme Divinity and gets himself abundantly endowed with the succulent taste of Nectarine Bliss. The seventh lesson speaks about some specific thoughts about philosophic culture that mind contemplates upon Brahman pervasive through universe.

The eighth lesson refers to the efficacy of AUM which finally leads to Brahman-realisation. And the following lesson teaches about the ethical codes which must be observed by the aspirant soul; those are physical, mental and spiritual practices - those are truthfulness in thought and speech, to follow austerity, to have full control over the external and internal senses, to offer oblation into the yāgnic-fire, for a family man to welcome with all hospitality a chancely guest; attend to one's own wife only for good offspring, to continue the progeny, to be zealous in seeking and imparting spiritual instruction, constantly to remember God etc. Three eminent sages viz. Rathitara, Pāurushisthi and Nāka-mudgala advocate *Satya* (Truth), *Tapasyā* (austerity) and Learning and imparting Vedic Knowledge as the *shreyā* (means for Divine Pursuit) respectively.

In the tenth lesson Rishi Trishanku on realiation of Truth speaks thus: "I have cut asunder all the knots of the worldly bondage therefore, like a high mountain-peak I have risen above all limitations and

I have become as pure as the presiding Deity of the Sun. My very object of meditation in life is the most Effulgent Brahman. Having gained intuitive wisdom I feel all-blissful." But in the eleventh lesson we find almost the same lesson as it was narrated in the ninth lesson given to the aspirant disciples by the spiritual Guru. Here a little more is exhaustively spoken about : not to dishonour parents, preceptors and guests, not to seek anything which is blemish ; one should follow the elders and not to imitate them. The honourable Brāhmans should be welcomed with due respect. Charity should be given to a proper person with reverence, liberally and with affection and love. One should act in accordance with the verdict of the shāstra but if at any time it is confronted with doubt regarding one's duty and conduct then one should take the advice of a worthy and learned Brāhmin or preceptor—the counsel and the command must be obeyed.

In the twelfth lesson almost the repetition of the Invocation or peace-chant of the beginning one that is of offering grateful obeisance to the deities who all have helped in following the Truth is narrated. The entire Chapter of Sikshā-valli teaches how to gain intuitive wisdom for realising the Supreme Truth and make the life purposeful while living on earth.

The second Chapter or Ananda-Valli : At the very outset it speaks about one who has gained intuitive wisdom gets the Subjective Realisation of the Supreme Divinity. One who realises the Omniscient Brahman Who is Infinite and Bliss-Embodiment gets the fulfilment of all his wants. The succeeding four

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lessons deliberate : how an aspirant may make his evolutionary progress from the mundanity to the highest realisation of Brahman. Brahman is eternally Existent, Source of all Wisdom and Infinite or All-pervasive. One who realises Brahman as such, adores Him in the secret cavity of the heart which is converted into a transcendental plane, the Replica of Goloka - Vaikuntha, a Resort of Divine Sports. Thereby he gets his objects fulfilled with the all-wisdom Brahman viz., he attains *summum bonum* of life in rendering unalloyed devotion to Brahman, the Supreme Reality.

After narrating all about the fundamental principles, next, how Brahman is *ananta* : All-pervasive that is spoken. He is the Efficient - Cause as well as He is the very Substance of all beings are elaborated here. When He willed, the *māyā* or His external Potency got charged and the first principle of *māyā* viz. *mahattatva* being evolved ether arose, from ether air, from air fire, from fire water and from water the earth, again from earth herbs, from herbs food came ; and when food is assimilated by a *jiva* it creates semen and when the semen is conceived by a female-sex from a male-sex it gives shape to a corporeal body. The enunciation of *annamayakosha*, *prānamaya - kosha*, *manomaya - kosha*, *vijnānamaya-kosha* and *Anandamaya-Kosha* : The first three are the evolutionary processes through which *Vijnānamaya jiva* ultimately realises Brahman the *Anandamaya-purusha*.

In the bondage-stage of a *jiva-soul* there are stages of *Annamaya*, *Prānamaya*, *Manomaya* and

Vijnānamaya, koshas. A jiva-soul in bondage, must gradually take out his own ignorance of wrong identification viz. he must be stripping off the gross affinities one by one and proceed inwardly in realising the inner-most spiritual essence of his ownself in his true and transcendental aspect. The transcendental Blissful Aspect of the Supreme Divinity wherefrom words turn back, together with the mind not being able to attain whereas through the cognition of soul when one having endowed with intuitive wisdom gets the Subjective Realisation of that Supreme Divinity he sheds fear completely for all time. This Supreme Divinity is the Monitor-self of the embodied jiva-soul.

The Vijnānamaya, the cognitioned jiva-soul leads a life of spiritual sacrifice and also accomplishes devotional activities. All gods (too) worship the Omniscient Brahman as the most adorable Paramount-self. The cognitioned-soul when realises Brahman never swerves from Him. And therefore he never becomes heedless about his culture of unalloyed devotion or even accidentally does not misidentify his self with the previous koshas viz. Annamaya etc. He lays aside all sins in the body and gets fulfillment of his all desires viz he cuts asunder all the knots of his worldly bondage and forthwith attains summum bonum of life. This Vijnānamaya-purusha is verily the very life of the former kosha or manomaya-kosha.

The Vijnānamaya-kosha jivas are of mainly three stages (i) Brahmajnāni, (ii) yogi who realises Paramātmā, the Indwelling Monitor-self known as

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Purusha and (iii) devotee who has realised the Personality of Supreme Godhead.

(i) Brahmajnāni no doubt has become free from his misidentification with Annamaya, Prānamaya and Manomaya koshas and he in his Brahman-realisation-state might have become complacent therefore free from grief, hankering after anything mundane, got equitable vision towards all beings. But¹ How the dormant intrinsic nature of a jiva-soul becomes active after being freed from obstacles is nicely illustrated in the character of Chatuhsanas, who were here-to-before immersed in the contemplation on the Impersonal Abstract Brahman by the stroke of '*Sukriti*' born of certain Sat-sanga (devotee's association) those sages reached at the gate of Vaikuntha and having accidentally chanced to smell '*Tulasi*' offered to the Lotus Feet of Lord Nārāyana were absolved from '*Ati Vidyā*' which is also known, a kind of māyic hindrance mentioned in Ishopanishad,² Brihadāranyaka,³ and Bhāgavata.⁴ Soon they got rid of the clutch of '*Ati-Vidyā*' they got their dormant intrinsic loving nature active and became transported with sentiment of Love (here *Sānta-rasa*) at the very sight of the Transcendental Beauty of the Person of Lord Nārāyana and at once fell in prostration at the Lotus Feet of the Lotus-Eyed Lord. Ah, what a glory, the sweet-fragrant scent emanating from the sacred Tulasi tinged with the pollens of Lotus offered to His Lotus Feet, having entered into the nostrils

1. Bh. III. 15.43

2. vide mantra 9

3. vide mantra IV. 4.10

4. vide X. 2.32

of those Brahma-Jnānis, sent a thrill of ecstatic joy in their hearts and horripilations in their body. Their absolutism or impersonalism got loosened and innate sentiment of the soul got manifested which has got natural inclination towards the Transcendental Personality of Godhead. In that unconditioned state of untainted soul they could visualise the Beauty and Charm of devotion to Godhead. Such whole-sale change from monism or impersonalism to the devotional service to the beautiful Transcendental Human Form of the Supreme Lord Sri Krishna is also noticed in the characters of many a sage like Sri Shukadeva, etc. As Sri Shukadeva himself says :¹ “Although I was fully established in the attributeless Brahman, my heart got captivated by the Transcendental Pastimes of Lord Sri Krishna of excellent Renown. That is why I was fascinated to study this Srimad Bhāgavatam.”

(ii) Yogi, who is fortunate indeed, “finally realises in his dedication to Lord Nārāyana with His Four Arms with lotus, discus, conch and mace respectively and residing in the cavity of his heart within his body in a size of a thumb”.²

(iii) Bhaktas or devotees are really of Vijnānamaya true to its sense and they may be characterised into three categories : (a) devotees of Sri Lakshmi-Nārāyana, the Lord of Majesty of Sri Vaikuntha, (b) devotees of Sri Rādhā Krishna, Lord of Mādhurya (Beatitude) of Goloka-Vrindābana and (c) devotees

1. Bh. II. 1.9

2. Bh. II. 2.8

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of Sri Chaitanya Mahāprabhu Lord of Kārunya (Benevolent) of Goloka-Navadvipa. Again devotees of Sri Lakshmi Nārāyana are of two classes viz. Nitya-muktas and Baddha-muktas. Those who are Nitya-muktas they are the creations directly from Sankarshana of Vaikuntha and therefore they never come to the bondage of māyā whereas the baddha-muktas who are originally created from kārana-avdhishāyi Vishnu after passing through the cycle of bondage, by dint of spiritual virtue when imbibe the intuitive wisdom in their cognitive souls and having spiritual or divine body eternally remain in that plane of Transcendent in rendering unalloyed devotion to the Godhead. Accordingly devotees of Sri Rādhā-Krishna are also of two classes viz., Nitya-pārsadas and baddha-muktas. Sri Rādhā is the Hlāadini-shakti i.e. the Predominated-Counter-Whole-Moiety of Sri Krishna, the Predominating-Counter-Whole-Moiety. Sri Krishna is *Rasovaisah* or *Akhilarasāmritamurti* for His All-purposeful Rasa-Leelā-Mādhurya She projects Herself as embodiments of all the *ratis* such as of *Sānta-rati*, *Dāsyā-rati*, *Sakhya-rati*, *Vātsalya-rati* and *Madhura-rati*. All those who eternally serve Sri Krishna with those five *ratis* are the eternal properties of Sri Krishna and are ever engaged in His Service, which is their only delight and the sole meaning of their existence in that plane of Transcendent viz., Goloka-Vrindābana. There Love for Sri Krishna is known as *Rāgātmikā*. Now, among the baddha-jivas if per-chance anyone receiprocates, by dint of great good luck, the benediction of a Rāgātmikā-Bhakta and thereby leaving aside all type

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of desires such as *dharma*, *artha*, *kāma* and even any type of *mukti* and augmenting the sentiment of Rāgātmikā-bhakta imbibes intense burning feeling of Love to serve Sri Krishna in the walk of such a Rāgātmikā-bhakta—then such one is engaged in the *aprākṛita* service of Sri Krishna for His absolute pleasure. And their such type of *rati* is known as Rāgānugā-Bhakti. Audārya-Vigraha Sri Krishna Chaitanya's service also are done only by the same group of devotees.

Here in the characteristic of unalloyed devotees of Sri Rādhā Krishna we find the fully blossomed state of Vijnānamaya-state of a jiva. Therefore in this context when the preceptor goes to speak about the Ānandamaya Brahman first he identifies Him with Monitor-self, immediately he realises that Monitor-self is only the Purusha but what about the Purushottama? When this Purushottama thought comes to him, at once he enters into an ecstatic mood and pronounces four sounds of *priya*, *modo*, *pramoda* and *ānanda*. Whereby he gets the revelation of the Super-Transcendental Leelā of *Svayam Bhagavān* Sri Krishna Who is *Raso-vai-sah*, His Goloka-Vrindābana Leelā which is Supremely *priya* dear to Him, His Super-Transcendental Infatuation towards His Own Svarupa-shakti Sri Rādhā, the Other Moiety of His Ownself is the *modo*; and the Ecstatic rapturous delight of Their United Sports is the *pramoda*; Super - Transcendental Blissful Embodiment is the very *svarupa*; as it is commenting on Vedānta¹ '*ānandamayo-abhyasa*' Sri Jiva-

1. vide I. 1.12

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Goswāmi points out that Brahman is denoted as Ānandamaya; commenting on the Bhāgavata¹ Sri Sanātana Goswāmi in his 'Sri Brihat Vaishnava Toshani' gives a very good explanation about the five koshas.

Verily the Ānandamaya-purusha the Transcendental Blissful Supreme Godhead is the Prototype of the Purusha, Monitor-self viz. Monitor-self is Purusha whereas Paramount Ānandamaya-Purusha is Purushottama. He is *Raso-vai-sah* or He is the Fountain-source of all other objects of His Sweet-Sports viz. Sri Krishna is the Svayamrupa *Raso-Vai-sah*, the Transcendental Blissful Lord par-excellence; His Super-Transcendental Inatuation towards His Own Svarupashakti Sri Rādhā, the other Moiety of His Ownself is the right wing; the ecstatic rapturous Delight of Their United Sports is the left wing whereas Super-Transcendental Bliss or *Rasa* is the very Embodiment of the Both but ontologically They are One that is the support and the foundation. If one says that Brahman is non-existent or a non-being, then truly he himself becomes a non-entity i.e. he is lost, having lost his spiritual conscience; but if one realises that Brahman is an eternally Existent Being, then the wise sages consider him as a living-being of good-disposition. The Ānandamaya-Purusha is the very Substratum of all the koshas including the Vijnānamaya-jiva-souls.

As per Sri Ramanuja : 'Manomaya, Prānamaya etc. apply to Para-Brahman. Manomaya : A person

1. vide X. 87.17

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to be realised by a mind purified. Prāna, sariri means a person who has prāna (breath) as his body. Here, Ātman cannot but mean Paramātmān. To explain what this Ātman is, the Upanishad tries by reference in the first instance to material objects. After enumerating step by step, that this Ātman is Annamaya, Prānamaya, Manomaya, and Vijnanamaya, it leads the meditator to the final stage that Ātman is Ānandamaya. This is called sthoola Arundhati Nyāya. When a newly wedded couple are made to see the star Arundhati (the symbol of faithfulness) the purohit first of all directs their attention to a nearby star as Arundhati and then he goes on step by step to the real star of Arundhati by showing it being near, above, below, etc. In the same way, the Upanishad teaches the meditator the real Brahman by calling Him by external objects like Annamaya, Prānamaya etc. as Ātman, and then leads finally to Ānandamaya the real Self. Just as the purohit utters the name Arundhati at every stage in his endeavour to show the real things, so also the Upanishad uses the word Ātman at every stage of teaching to denote only the Highest Self. So, by the word Ātman in every stage only Paramātmān is to be understood, though Annamaya, Prānamaya etc. are not real Ātman'.¹

Then the appurtenant question : Does any one who knows not the Brahman attain Him after departing from this world ?

1. vide Vedanta Deepa Vol. I. p. 90 and Vol. I. p. 161 Eng. by K. Bhāsyam Sutra 1-2-2 and 3-3-17

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He, the-Ānandamaya-Purusha desired : 'for My sporting let Me become Many; let Me procreate Myself—so He brooded over His Svarupa-shakti Yogamāyā. Having brooded over Yogamāyā He projected Himself in two Aspects of Predominating and Predominated (Vishaya and Āshraya-Vigraha) Aspects including all other non-phenomenal ones pertaining to His Sportive Transcendental Land of Goloka-Vrindābana. Having created all those who are morphologically different from Him but Ontologically They are one and the same as He Himself entered into Them (this is illustrated in the episode of Sri Krishna becoming as many cow-herds and cattle when Brahmā stole them.¹ He remained with them (who are projected from His Svarupa-shakti viz. those fundamental characters of *Sānta-dāsyā-sakhya vātsalya* and *madhura rasa* of His Predominated Aspects) unmanifest Himself within them whereas in His Svayamrupa Predominating Aspect He stands as '*Akhila-Rasā-mrita-murthi*. So He appears as Immanent and Transcendent within His Super-Transcendental Sphere. Verily He becomes the Subject as well as the Object; He is the Substratum of all-Vijnānamaya-Purusha but He Manifested Himself as Govardhana Hill which is as if unconscious; He created all the real and unreal sports (unreal viz. *asura-vadha*, *musala-leelā* etc.). Nay, whatever there remains in that plane of Transcendent for His Fancy Sports verily He became the entire Reality. For that reason sages declare

1. Bh. X. 13

that whatever remains there everything is of the Substratum of Reality.

The empirisists may generally question whether there remains a personality beyond empiricism because Brahman Transcends all empirical usage. Therefore here Shruti establishes the Positivity of Supreme Reality. He who is ignorant of all about the Super-sensuous Reality of Brahman is at a loss of the most precious object in his life. Such a sceptic fritters away his life wandering in the winding path of ignorance with no star to guide. Such a one is known as *nastātmā* as it is stated in the *Gītā*¹ Whereas one who has possessed unflinching faith in the Super-sensuous Reality of Brahman strives cogently to realise all about the Super-Transcendental Pastimes of the Supreme Divinity. Here once again the preceptor feels ecstatic rapture therefore he narrates, 'How the Swayamrupa Bhagavān Blissfully desired to Sport with His Own Svarupa-Shakti or Yogamāyā. Therefore, morphologically He projects Himself into all Species of subjugation to *sānta*, *dāsyā*, *sakhya*, *vātsalya* and *madhura-rati* for *Rasa-mādhurya* but ontologically they are one and the same as He Himself enters into Them. Nothing of that Transcendental Sphere, whether it is Govardhan Hill or waters of Yamunā, nay, even the dust is phenomenal; where He alone manifests Himself as Immanent and Transcendent. But certain aspects which are prevelent in the Sphere of Manifested Vraja-leela such as killing of Asuras etc. are to be

1. vide XVI. 9

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known unreal as they are not found in original Goloka.¹ So behind all His Sports He is the Substratum.

This explanation is based upon the authority followed from the previous mantra (lesson V). As after stating about *priya*, *modo*, *pramoda* and *ānanda* definitely the mystic preceptor desires to unfold the esoteric Aspects of Supreme Divinity to his sincere and devoted disciple who has imbibed unflinching faith in God. Particularly in the previous Shruti explaining *priya* etc. denotes about 'Bhuhattva' viz. Nārāyaṇa is the head, Pradyumana is the right wing, Aniruddha is the left wing, Vāsudeva is Ātmā and Sankarsana is Brahman that is the 'Vaibhava-Prakāśa' of Swayam Bhagavān Sri Krishna. Therefore in this Shruti naturally 'Prabhāva-Prakāśa' of Swayam Bhagavān Sri Krishna is narrated. Again in the following shloka we find about the creation of the universe. Notwithstanding this what all the Achāryas have stated in this context also cannot be denied. What they narrate in this passage that we get in a sublime statement about the whole creation which is an act of Divine Will. It is the fact that the universe whose existence is established without doubt never can spring up from non-entity. He Willed and the universe was created to be understood as such that the universe as Mahattattva and jivas in their seed-form were evolved and got their respective manifestation. It is only individuals when they attain final liberation they become free from

1. for more information ref. *Brahma-Samhita*

evolution. The very clear understanding about the creation of the world we find from Bhāgavatam :¹ 'The semblance or dim reflection of the external Chit-potency is the jiva-shakti (Potency) or Tatasthā-shakti stationed in between Chit-jagat and a-chit-jagat or māyic-jagat whereas the shadow or perverted reflection of that external Chit-potency is the māyā-shakti or external a-chit-potency. All the jivas emanate from the Tatasthā-shakti of God and accordingly the mundane worlds emanate from the māyā-shakti of God. Due to the false egotism of nominator-ship and false enjoying propensity jiva-souls welcome the material bondage and therefore are subjected to endless cycle of births and deaths in mundane worlds. Hence the jiva-potency and the phenomenal māyic worlds are directly or indirectly related with the Supreme Reality.' Further :² 'I surrender to that Supreme Lord in Whom this world rests, from Whom it has emanated, by Whom it is brought into existence, and yet Who is beyond this phenomenal existence as well as superior to jiva-soul'.

The Prakriti or māyā which is generally known as *asat* was existent in its subtlest innate innominate form which is generally known as Mahattatva. And when Brahman Willed this Mahattatva got evolved. Therefore the eternal existence of the universe whose Substratum is Brahman is unquestionably established. It is also established that the universe cannot spring up from non-existence or without any substratum.

1. vide I. 1.1

2. Bh. VIII. 3.3

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Accordingly the *Chit-Jagat* was created by Brahman out of His Own Prerogative as He is the Self some and also the Substratum of everything. The Brahman is *Raso Vai Sah*, one who has comprehended this Bliss of Godhead is immersed in felicity and drinks deep the nectarine Bliss that flows from Him. Nothing attracts a pure mind more than the Bliss of Lord Sri Krishna Who is '*akhilarasāmritamurti*', the Transcendental Embodiment of All-ecstatic Bliss. Sri Vishwanātha Chakravorthy of Gaudiya Vaishnava School says in his commentary on Bhāgavata¹ that in the Taittiriya Upanishad the Koshas from Annamaya to Ānandamaya are set forth in an ascending grade of superiority, culminating in Brahman Who is the Substratum of all of them. So Rasa is identified with Him only and occupies the apex. As in the Gitā,² 'Verily I (Sri Krishna) am the Mainstay of Brahman, the Sole seat of everlasting immortality of eternal Religion of Divine Love and of the Transcendental Bliss.' Immortality, eternity, eternal religion of Divine Love and Ever-blissful State of *Rasa* in Vraja are the characteristic features of All - beautiful Transcendental Form of Sri Krishna. The prime motive of every living being is the attainment of Blissful Lord. If the Blissful Lord does not will in the heart of a being who could be alive? Fearlessness is the characteristic trait of a person who has realised the Supreme Lord in Reality.³ Shriman Mahāprabhu says,⁴ '*The Summum Bonum* of life is unalloyed

1. vide I. 1.3

2. vide XIV. 27

3. vide Brih Up. II. 4.5; IV. 5.6; Mundaka III. 1.4;
Bh. X. 58.38

4. C.C.A. VII. 84.85

Love for Sri Krishna. In comparison with that fourfold Purushārtha viz. *dharmā*, *artha*, *kāma* and *moksha* that are most negligible and insignificant, whereas the fifth or highest pursuit of human being is the fathomless ocean of Nectarine Bliss derived in loving service to Sri Krishna. Brahmānanda of the Jñānis may not be even a drop before the shoreless ocean of Krishna-Prem'.

Therefore, where Brahmānanda of a jñāni is so negligible then how negligible is the ephemeral worldly or celestial pleasures !

Now, a right point is raised in the sixth lesson that how this Brahman Who is Supra-Natural and Transcendent can be attained through this evolutionary mundanity? Therefore, to approach rationally is ultimately to denounce His Existence. But whose soul is cognitioned with intuitive wisdom is a *sat* or a *sādhū* who alone knows the Truth. Varuna puts a question : 'Whether a man without the cognition of his soul viz. through the method of other processes than the path of devotion can attain Brahman after the departure of the soul from the body? Secondly who are competent to attain Brahman after death or is it the fact that having known the Glories of the Supreme Divinity one gets deliverance?' In response to these queries in the next lesson *shruti* herself, says : Before the creation of the universe Brahman alone was existent. From Him the unmanifested universe arose. He placed the seeds (jiva-soul) into the womb of Prakriti and He pervades all-through and at the same time remains

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Himself as Monitor-self. He is the very Embodiment of Rasa—Bliss. One who knows Him as such, through the cognition of one's soul alone, possesses Divine Bliss. Brahman alone can bestow the Bliss which is reciprocated by the cognitioned soul. After Brahman-realisation one becomes free from nescience.

In the eighth lesson we find that the *vāyu*, *sun*, *agni*, the *moon* and all others carry out His order and do their respective duties as per His command. The god of death also abides by His command. He is the essence of Bliss that initiates and supports all life. Further to make people understand categorically the Divine Bliss an example is given that the happiness that is derived by a well-versed-Vedic-scholar who is ambitious, firm, strong, noble, youthful and possessing all the wealth of the world but hundred-times of that happiness is derived by a Gandharva ; the joy of one who is free from desires and full of revelation is a hundred times more than the previous one. Hundred times more joy is derived by the manes of Pitri-loka. Hundred-times of that is of a Devatā and hundred times more of that is derived by Indra and its hundred-times is of Brihaspati and its hundred times is of Brahmā whereas mukta-jiva enjoys a hundred times more of Brahmā and a hundred times more Bliss is enjoyed by one who has realised the Supreme Divinity. One who has transcended the mundanity, alone can attain final beatitude and enjoy the Transcendental Bliss.

In the ninth lesson we get the teaching that the rational mind is incapacitated to approach the

Supreme Divinity. But one who realises in his cognitive soul the Brahman goes beyond remorse or expectation.

In the third chapter or Bhrigu - Valli: Bhrigu approaches his father Varuna intent to know all about Brahman. Varuna in testing the merit of his son first told him about the Koshas (as stated in previous chapter) then he instructs him, 'That alone is to be known as the Brahman from Whom all beings are born by Whom they are sustained and to Whom finally they repair'.

The Transcendental Blissful Aspect of the Supreme Divinity wherefrom words turn back, together with the mind, not being able to attain—whereas through the cognition of soul, one endowed with intuitive wisdom gets the Subjective Realisation of that Supreme Divinity. He sheds fear completely for all time. Such a man of realisation indeed, is never tormented with the thoughts of 'Why have I not done the right? Why have I done the wrong?' (generally such thoughts torment a person during the time of his death). But a man of wisdom, as stated above, frees himself totally from these thoughts. For, indeed, having his thought concentrated upon the Blissful Divinity he redeems himself from these.

Bhrigu, the sincere aspirant no doubt penetrated upon the instructions of his father and understood food as the cause of livelihood but soon realised that food produces the corporeal body alone which is subject to decay and death whereas Brahman is *chit*, so he returned to his father and his father Varuna

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now simply says, 'seek to know Brahman through austerity.' Here it is taught that matter cannot be the cause of creation.

Next Bhrigu penetrated upon the advice of his father and determined that prāna might be Brahman. But he could not be satisfied. And on further advice of his father he concentrated upon mind and realised that mind is the will-power of the cosmic being. Beings here are sustained through life by acting and reaching with the environment through mind. But soon he realised that mind is changeable and it cannot be the substratum of beings. Not only that mind cannot account for all aspects of the universe. In the world of man, we have the play of intelligence. Intelligence frames concepts and ideals, plans means for their realisation. So Bhrigu finds the inadequacy of the principle of mind and once again approached. Here refutes the Yoga-school as *mananigrantāt* is the final view of life in this school.

Now having followed the path of Induction at the final stage of discrimination Bhrigu identifies the Vijnānamaya-self (jiva-soul) with Impersonal-Brahman for, verily, due to Vijnānamaya-self's existence brings the birth and on that account one remains alive and on that everything is desolated into him. But even then he could not be fully satisfied with this Abstract Impersonalism so once again he approached his father Varuna and asked, "venerable true-well-wisher of mine, kindly and unreservedly tell about the perfect method of Brahman-realisation." His father replied, "seek to

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realise Brahman through your intuitive wisdom. That is only the Method to get Subjective Realisation of Brahman." Now, Bhrigu having cognition of his soul took recourse to Deductive Process or Path of unalloyed devotion.

A true spiritual preceptor, all on a sudden does not unfold the Supreme Spiritual Wisdom without examining the endurance and capability of the disciplined aspirant. So he gradually imparts the wisdom, waits and observes how the aspirant synchronises with his progressive effort to reciprocate the final wisdom. Here too we find Varuna accordingly gave liberty to Bhrigu for finding the Truth, first through discriminating faculty. Bhrigu also accordingly applied such method of discrimination and gradually found that neither the corporeal body which is sustained by food, nor the vital air (*prāna*), nor the mind can be adequate to merit the highest status of Brahman on the ground that corporeal body is perishable, *prāna* is unconscious, mind is changeable and even the Vijnānamaya individual soul who never can be the cause of creation of entire universe.

In the first discriminating experience he goes to gross material philosophy of Chārvāka or Lokāyat and when he goes further he refutes them and, then gradually Sāṅkhya's Prakṛiti Puruṣa vāda, Yoga and Nyāya-philosophy and finally the Impersonalism of Monistic Philosophy refutes. Next when he realises incapability of Inductive Process to know the True Aspect of Brahman he makes full self-

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surrender to the preceptor who then and there enlightens him to the Path of Devotion.

Now, having taken recourse to the Deductive Process viz. Path of Devotion Bhṛigu having endowed with intuitive wisdom soon got the Subjective Realisation of Supreme Divinity Who is the Substratum of Bliss. So the Shruti affirms that one who is cognitioned with intuitive wisdom, for him everything is gained. From the seventh lesson a warning is given :—

Don't be a monist taking into account that everything else except Brahman is illusive. For an aspirant he should take the path of *Yukta vairāgya* therefore, one should not disregard to take proper type of food. That should be observed as a pious rule. Life indeed, depends upon food; body is sustained by food, life gets strength on body's fitness. So body and life both are having their fitness on food. So he who follows this path of yoga and kshema becomes steadfast for his spiritual well-fare. He enjoys food and commanding sufficient food, he becomes great in progeny, in cattle and in the splendour of sacred wisdom and also great in fame.

In the previous lesson it is stated that food should be preserved abundently. But what for? If you are an aspirant food is to be preserved for maintainance of devout chancely guests. And by all means such a chancely approached guest should be looked after with food and shelter—not as an obligation but as a vow.

How an aspirant should observe, above all, the Hands of God in his leading 'a way of life' and this is possible when exclusively the speech and breathing are controlled and regulated towards the Divine Purpose. Physical and celestial all events are to be regulated and utilised to His Service. It is He Who when is pleased provides Yoga and Kshema to the aspiring soul.¹ Finally hope and aspiration gains strength when He peeps into the heart like a lightning, which gives hope for impending rains. So an aspirant finds darkened night is passed and soon the day-light would follow to illumine his soul for ever. In all these is bestowing of His Grace only. In the Gitā:² 'Whatever object is conspicuous by virtue of its grandeur, glory, mighty sublimity, beauty or loveliness, has its origin in a fragment of My Divine Splendour'.

He finds how wonderful is the creation of God ; He has provided wonderful food and the milk in the cows. How He has made the sun and moon including stars to shine and substantiate the life in beings, procreation; immortality and bliss in the generating organ. When the conjugal wedded love-dalliance is looked for a divine purpose, it first brings procreation for perpetuation of the race and finally it is divinised bringing unto them the immortality and Divine Bliss. Therefore in Vedic religion household life is considered holy and purposeful. The Glories of God pervades all-through the space.

1. vide G. IX. 22

2. vide G. X. 41

propitious to us; may Aryamān, the presiding deity of the eye) be propitious to us; may Indra (the lord of the strength) and Brihaspati (god of wisdom) be propitious to us; may Vishnu, the Supreme All-pervading Gaurdian-god of all the deities be propitious to us and grant us true-welfare and Bliss.

Salutation to Brahmā (god in-charge of creation), salutation to thee, O Vāyu, the wind-god. Nay, Vāyu verily thou, art the perceptible Brahman—I shall speak of thee as such because thou art all-pervasive in the world as well as thou cause the vital activity of the corporeal body of a bound jiva-soul on earth. I shall speak of the right (as per the dictum of the holy literature); I shall speak of the truth; that Rita, personification of the Supreme Reality may protect me and also the preceptor. Let Him save us both, the taught and the teacher from all obstacles. Om, let there remain the perfect Bliss all-round.

Purport:- The presiding deities of the phenomenon as well as of the corporeal body are invoked so that by their grace all obstacles are removed on the path of spiritual attainment. But above all the Supreme Lord Vishnu Who is All-pervading-Guardian God of all the deities grant us true-spiritual-welfare and Divine-Bliss. An aspirant should invoke the blessings of the gods and the manes knowing them as the agents or wish-carriers of the Supreme-Divinity. It so happens that at times they prevent men from approaching the Supreme Divinity thinking that they should cease to offer the

oblations to their enjoyment. But an unalloyed devotee worships only the Supreme Reality and invokes other gods just for making him firm in his stead-fast-devotion to Sri Hari. 1

Lesson II

ॐ शीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् । साम
सन्तानः । इत्युक्तः शीक्षाध्यायः ॥ २ ॥

*Om Shikshām vyākhyāsyāmah—varṇah svarah, mātrā
valam, sāma santānah, ityuktah shikshādhyāyah ॥ 2*

Translation : We proceed to expound phonetics dealing with pronunciation, sounds, accent, *mātrā* (quantity), force to articulate, modulation and combination of the letters—thus has been declared the lesson on the *Shikshā*.

Purport : The correct pronunciation of the Divine Sounds is most essentially needed. (i) *varṇa* : a sound when uttered it requires proper accent, (ii) *svara* and (ii) *mātrā* or quantity. Generally there are three *svaras* known as *udātta*, *anudātta* and *svarita*. And again they are *hrasva*, *dirgha* and *pluta*. (iv) when sounds are to be pronounced there requires certain force viz. *balam*. (v) The *sāma*—the regular pace to which the voice is to be adjusted. (vi) *santāna* : successive flow of the various juxtaposed vocalic sounds.

While one studies Upanishadic text he must observe all these rules other-wise the effect of study is lost.

We may refer to Bhāgavata¹: 'The Veda is most difficult to understand, consisting as it does of the vital air, the mind and the organ of speech—it is endless and limitless, profound and difficult to fathom like the ocean.' vide. Sri Vishvanātha chakravarti's Tikā on it.

2

Lesson III

सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातः संहिताया
उपनिषदं व्याख्यास्यामः । पञ्चस्वधिकरणेषु । अधिलोकमधिज्यौतिष-
मधिर्विद्यमधिप्रजमध्यात्मम् । ता महासंहिता इत्याचक्षते । अथा-
धिलोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः सन्धिः ।
वायुः सन्धानम् । इत्यधिलोकम् ॥ १ ॥

*saha nau yashah, saha nau brahmavarcchasam; athātaḥ
samhitāyā upanishadam vyākhyāsyāmah panchasvadhikaraneshu,
adhilokamadhiyyautishamadhividyamadhiprajam adhyatmam;
tāmahāsamhitā ityāchakshate, athādhilokam, prithivi purvarupam'
dyauruttara-rupam, ākāśah sandhiḥ, vāyuh sandhānam;
ityadhilokam ॥*

1

Translation:— May we both, teacher and taught achieve spiritual welfare and the pre-eminence of Divine-wisdom.

Next, we shall expound the sacred Upanishadic teaching of combination (samhitā) based upon the five heads viz. universe, luminaries, knowledge, progeny, and with regard to corporeal body. Now with regard to the universe the earth is the prior form, the heaven the latter form, the ether is their

1. vide XI. 21.36

junction, the air is the connection. Thus with regard to the universe.

Purport:- Samhitā: In order to recite the Vedic Text one has to give attention to the pronunciation of the conjunction of words and also the letters of the text. 1

अथाधिज्योतिषम् । अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् ।
आपः सन्धिः । वैद्युतः सन्धानम् । इत्यधिज्योतिषम् ॥ २ ॥

*athādhiyyotisham, agnih purvarupam, āditya uttara-rupam,
āpah sandhīh, vaidyutah sandhānam, ityadhiyyotisham* | 2

Translation:- Now as to the luminaries; fire is the prior form, sun the latter from, water is their junction, lightning is the connection. Thus with regards to the luminaries. 2

अथाधिविद्यम् । आचार्यः पूर्वरूपम् । अन्तेवास्युत्तररूपम् ।
विद्या सन्धिः । प्रवचनं सन्धानम् । इत्यधिविद्यम् ॥ ३ ॥

*athādhipradyam, āchāryah purvarupam, antevāsyuttararupam,
vidyā sandhīh; pravachanam sandhānam ityadhipradyam* || 3

Translation:- Now as to knowledge: the preceptor is the prior form, the pupil is the posterior from, learning is their junction, instruction is the means of joining; thus with regard to knowledge. 3

अथाधिप्रजम् माता पूर्वरूपम् । पितोत्तररूपम् । प्रजा सन्धिः
प्रजननं सन्धानम् । इत्यधिप्रजम् ॥ ४ ॥

*athādhiprajam mātā purva rupam, pitottararupam prajā
sandhīh prajananam sandhānam ityadhiprajam* | 4

Translation :- Now, in regards to progeny : the mother is the prior form, father is the posterior form, progeny is their junction and procreation is the connection—thus in regards to the progeny. 4

अथाध्यात्मम् । अधराहनुः पूर्वरूपम् । उत्तराहनुः उत्तररूपम् ।
वाक् सन्धिः । जिह्वा सन्धानम् । इत्यध्यात्मम् ॥ ५ ॥

*athādhyātmam adharā hanuh purvarupam uttarāhanu—
ruttararupam vāk sandhih jihvā sandhānam ityadhyātmam.* 5

Translation :- Now about the corporeal body : the lower jaw is the prior form, the upper jaw is the posterior form, speech is the junction and the tongue is the connection—thus with regards to one's corporeal body. 5

इतीमा महासंहिताः । य एवमेता महासंहिता व्याख्याता वेद ।
सन्धीयते प्रजया पशुभिः । ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन ॥

*itimā mahāsamhitāh ya evametā mahā samhitāvyākhyātā
veda sandhi yate prajayā pashubhirbrahmavarcchasenānnādyaena
suvargyena lokena* ॥ 6

Translation :- These are the great combinations. He who knows them, as expounded above, will have progeny, cattle, pre-eminence in Vedic knowledge, food, and the heavenly world.

Purport :- In this lesson about Mahāsamhitā or great combinations based upon universe, luminaries, knowledge, progeny and about corporeal body are explained. By following those five as stated above, a pupil gains prosperity in his mundane happiness viz. *dharma, artha* and *kāma*. 6

Lesson IV

यच्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात् सम्बभूव ।
 स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् । शरीरं
 मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् ।
 ब्रह्मणः कोशोऽसि मेधया पिहितः । श्रुतं मे गोपाय ॥ १ ॥

*Yash-cchandāsāmriṣabho vishvarupah | cchandobhyoādhy-
 amritāt samvabhūva sa mendro medhayā sprinotu | amritasya
 deva dhārāno bhuyāsam | shariram me vicharshanam jihvā
 me madhu mattamā karnābhyām bhuri vishruvam brahmanah
 koshoasi medhoayā pihitah, shrutam me gopāya || 1*

Translation :— The 'AUM' whose pre-eminency is found althrough the Vedic Hymns, and Who is the very personification of the Supreme Divinity, Whose magnanimity appears surmounting the immortal and sacred hymns of the Vedas—may that Supreme Lord enlighten me with intuitive wisdom. May I, O Lord, be blessed to behold that Immortal and Blissful Lord into the bosom of my heart. May my body be spiritualised so that I may culture devotion to God. May my tongue be sweetened in succulant nectarine taste of chanting Divine Name. May my ears enjoy abundantly the Exploits of the Divine Pastimes; Thou art the very Embodiment of the Supreme Divinity but empiricism subdues Thy sublimity; (therefore) pray, guard me in respect to my learning so that such empiricism may not illusion me.

Purport :— Here in this prayer an aspirant-soul craves for Divine Wisdom to get himself spiritualised in body, mind and soul so that he can behold the Blissful Lord into the bosom of his heart. *How is it*

possible: It is only through the mystic sound 'AUM' very personification of the Supreme Divinity which has revealed as the Quintessence of the Vedic lessons. In Kathopanishad¹ 'AUM' is referred as the supreme Truth. This 'AUM' unfolds the *sat-chitānanda* aspects of the Paramount Reality, realising Whom one reveals in the Abode of Transcendental Bliss. Prashnopanihad.²

1

आवहन्ती वितन्वाना कुर्वाणाऽचीरमात्मनः । वासांसि मम
गावश्च । अन्नपाने च सर्वदा । ततो मे श्रियमावह । लोमशां
पशुभिः सह स्वाहा । आ मायन्तु ब्रह्मचारिणः स्वाहा । विमायन्तु
ब्रह्मचारिणः स्वाहा । प्र मायन्तु ब्रह्मचारिणः स्वाहा । दमायन्तु
ब्रह्मचारिणः स्वाहा । शमायन्तु ब्रह्मचारिणः स्वाहा । यशो जनेऽ
सानि स्वाहा । श्रेयान् वस्यसोऽसानि स्वाहा । तं त्वा भग ।
प्रविशानि स्वाहा । समा भग प्रविश स्वाहा । तस्मिन् महस्रशाखे
नि भगाहं त्वयि मृजे स्वाहा । यथापः प्रवता यन्ति । यथा मासा
अर्जसम् । एवं मां ब्रह्मचारिणः । धातरायन्तु सर्वतः स्वाहा ।
प्रतिवेशोऽसि प्र मा भाहि (माहि) प्र मा पद्यस्व ॥ २-३ ॥

*Avahanti vitanvānā kurvānāachiramātmanah, vāsāmsi mama
gāvashcha | annapāne cha sarvadā | tato me shriyamāvaha |
lomashām pashubhih saha svāhā | ā māyantu brahmacārinah
svāhā | vimāyantu brahmachārinah svāhā | pra māyantu
brahmachārihah svāhā, damāyantu brahmachārinah svāhā,
shamāyantu brahmachārinah svāhā, yasho jane-asāni svāhā,
shreyān vasyaso-asāni svāhā, tam tvā bhaga pravishāni svāhā,
sa mā bhaga pravisha svāhā, tasmin sahasrashākhe | ni*

1. vide II. 15.17

2. Prasna. V. 2.7; Brih. V. 1.1; Mund. II. 2.6 and also in Mandukya speak exhaustively about the 'AUM'

*bhagāham tvayi mrije svāhā, yathāpah pravatā yanti, yathā
māsā aharjaram, evam mām brahmachārinah, dhātarāyan tu
sarvatah avāhā, prativesho-asī pra mā bhāhi (māhi) pra mā
padyasva ||* 2-3

Translation:- Let me then be blessed with that prosperity which without delay always increasingly brings clothes, food and dring, doing this long, do Thou, then give me prosperity in having wooly animals (*ajamesha deer*) alongwith other domestic cattle. May celebrate pupils of hallowed wisdom flock to me. May such Brahmachāris flock to me from every side; may such Brahmachāris flock to me in large number and well-equipped. May they subdue their senses and tranquilize themselves — May I become glorious among men. May I become wealthier than the very rich. O Gracious Lord : may I reach unto Thee. May Thou O Mighty God, enter into my heart. Thou art the Almighty with thousands-fold Ramifications, having offered myself unto Thee may I be cleansed of all my sins. As waters flow downwards, as months run into year, so, O Lord, may celebrate pupils flock to me from all directions.

Thou art my Refuge: enlighten me, O take possession of me—with such invocations oblations are offered into sacrificial fire.

Purport:- After praying for intuitive wisdom etc. in the previous mantra here in these two mantras can any one crave for some material gains? Here we should understand this mantra with the spirit of the first shloka of Isha-Upanishad where all these are meant for doing spiritual service, otherwise fulfilment.

of earthly or heavenly desires cannot be the purpose of the Upanishads which definitely aim at obtaining intuitive wisdom for Subjective Realisation of Godhead.

2-3

Lesson V

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः । तासामुहस्मैतां चतुर्थीम् । माहाचमस्यः प्रवेदयते । मह इति । तद् ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः । भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः । मह इत्यादित्यः । आदित्येन वाव सर्वे लोका महीयन्ते । भूरिति वा अग्निः । भुव इति वायुः । सुवरित्यादित्य । मह इति चन्द्रमाः । चन्द्रमसा वाव सर्वाणि ज्योतीर्गूणि महीयन्ते । भूरिति वा ऋचः । भुव इति सामानि । सुवरिति यजूर्गूणि । मह इति ब्रह्म । ब्रह्मणा वाव सर्वे वेदा महीयन्ते । भूरिति वै प्राणः । भुव इत्यापानः । सुवरिति व्यानः । मह इत्यन्नम् । अन्नेन वाव सर्वे प्राणा महीयन्ते । ता वा एताश्चतस्रश्चतुर्धा । चतस्रश्चतस्रो व्याहृतयः । ता यो वेद । स वेद ब्रह्म । सर्वेऽस्मै देवा बलिमावहन्ति ॥ १ ॥

Bhurbhuvah suvariti vā etāstisro vyā hritayah, tāsāmu ha smaitām chaturthim, mähāchamasyah pravedayate maha iti | tadbrahma, sa ātmā, angānyanyā devatāh, bhuriti vā ayam lokah | bhuva ityantariksham, suvarityasau lokah | maha ityādityah, ādityena vāva sarve lokā mahiyante, bhuriti vā agnih, bhuva iti vāyuh, suvarityādityah, maha iti chandramāh, chandramasā vāva sarvāni jyotīmshi mahiyante, bhuriti vā richah, bhuva iti sāmāni, suvariti yajumshi, maha iti brahma, brahmanā vāva sarve vedā mahiyante, bhuriti vai prānah, bhuva ityapānah, suvariti vyānah, maha ityannam, annena vāva sarve prānā mahiyante, tā vā etāshchatasrashchaturdhā, chatasrashchatasro vyāhritayah, tā yo veda sa veda Brahma, sarveasmai devā vali-māvahanti ||

5

Translation :— *Bhuh, Bhuvah and Suvah (svah)*— verily these are the three vyāhriti utterances. And besides, these there is, of course, Māhāchamasa made known a fourth one, viz. Mahah. That Mahah is Brahman (or OM). And He is the very Self and other gods are His limbs. (at the first instant apparently it is to be understood) that Bhuh is the world, Bhuvah is the intermediate space in between earth and heaven, Suvah is the heaven and Mahah is the sun. Indeed through the sun all the worlds viz. Bhuh, Bhuvah and Svah are glorified.

At the second stage of understanding; Bhuh is verily the fire, Bhuvah is the air, Suvah is the sun, Mahah is the moon; when by the moon, indeed, do all the luminaries are substantialised.

At the third stage of worship Bhuh, is verily the Rig-Veda, Bhuvah is the Sāma-Veda, Suvah is the Yajur-Veda and Mahah is the 'AUM' (Embodiment of Brahman). Indeed, through 'AUM' only all the Vedas are glorified.

Now, in the fourth stage of worship: Bhuh is verily the vital in-breath, Bhuvah is the out-breath (apāna), Suvah is the diffused-breath (vyāna) and Mahah is the food. Indeed, by food only life is sustained. These indeed are the four Vyāhritis comprised in fourfold ways. And therefore they are sixteen in all total. One who knows them as such becomes the knower of Truth. To him all gods pay their homage.

Purport :- In the Bhāgavata :¹ 'The four Vyāhritis or mystical formulae (Bhuh, Bhuva and Svah of the Gāyatri Mantra) of which Pranava (AUM-fourth Vyāhriti) flow from the cavity of one's heart. So the mystical formulae of the Vyāhritis can be realised in the cognitioned soul only. 5

Lesson VI

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः ।
अमृतो हिरण्मयः । अन्तरेण तालुके । य एष स्तन इवावलम्बते ।
सेन्द्रयोनिः । यात्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले ।
भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ । सुवरित्यादित्ये । मह इति
ब्रह्मणि । आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् । वाक्पति
श्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति । आकाशशरीर
ब्रह्म । सत्यात्मप्राणारामं मन आनन्दम् । शान्तिसमृद्धममृतम् । इति
प्राचीनयोग्योपास्व ॥ १ ॥

sa ya esho-antarhridaya ākāśah, tasminnayam purusho manomayah, amrito hiranmayah antarena tāluke, ya-esha stana ivāvalamvate, sendrayonih, yatrāsau keshānto vivarttate, vyapohya shirshakapāle, bhurityagnau pratitisthati, bhuva iti vāyau, suvarityāditye, maha iti brahmaṇi, āpnoti swārājyam, āpnoti manasaspatim, vāk-patish-chakshuspatih, shrotrapatir-vijnānapatih, etat tato bhavati, ākāśashariram brahma, satyātma prānārāmam mana ānandam, shānti samridhamamritam, iti prāchina-yogyopāssva” | 1

Translation :- There within the heart remains a brilliant space where dwells that Blissful Transcendental and Resplendant Monitor-self Who is realised through the transparent and pure mind. Now, how finally a mystic yogi's soul departs from the body

and attains his final goal is stated : that the nipple-like growth which hangs down between the two palatal arteries there lies passage for final departure of an unfettered jiva who has already got realisation of the Monitor-self (*sā indrasya sannihitamuktyaishvaryasya jivasya (brahmavidah) yaniḥ nirgamamārgah—Tikā by Rangarāmānuja*). Such a jiva-soul passes out piercing through the centre of the skull at the edge of the hair known as *Brahmarandhra*—that is the gate leading to the Supreme Divinity. But those who depart from the body with the realisation of mystic sound *Bhuh* go to abide in fire (Agni-loka) and those with the realisation of mystic sound *Bhuvah* go to abide in air (Vāyu-loka); with the realisation of *Suvah* rest in the Sun (Surya-loka) and while with the realisation of *Mahah* rest in Brahma (Brahma-loka or Satya-loka). One who attains Brahma-loka, he however also gains sovereignty as such he gets the power of knowing everything, seeing everything, hearing everything and understanding everything. Nay, thereafter he (if indeed so fortunate) enters into the world of Transcendence where he visualizes the ākāsha-sharīram Brahma (ākāsha:-ā-fully, kāsha-manifestation of Divine Form viz. Perfect Manifestation of the Divine Form of Brahman Supreme Divinity Who is essentially Transcendental and Who is delighted in His Own-Self viz. Who is Leelā-Purusha ever sporting with Svarup-Hlādinī shakti). He graciously makes the jiva enjoy Bliss by engaging him in loving devotion to Him thereby makes (such a fortunate jiva) abundantly endowed with the succulent taste of Nectarine Bliss—thus do thou follow this path, O Prachinayajna.

Purport :— In this lesson after stating about the station of the Monitor-self, it refers to how one practican on perfect realisation of the mystic sounds of *Bhuh*, *Bhuvah*, *Svah*, and finally *Mahah* passes through the Brahma-randhra at the time of final departure from the body and enters into the Brahma-loka possessing thereby super-powers and thereafter if he is so fortunate he attains the world of Transcendance where he graciously gets liberty to render loving devotion to the All-Blissful Transcendental Godhead Who abundantly endows him with the succulent taste of Nectarine Divine Bliss. 1

Lesson VII

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशः । अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा इत्यधिभूतम् । अथाध्यात्मम् । प्राणो व्यानोऽपान उदानः समानः । चक्षुः श्रोत्रं मनो वाक्त्वक् । चर्म मांसं स्नावास्थि मज्जा । एतदधिविधाय ऋषिरवोचत् । पाङ्क्तं वा इदं सर्वम् । पाङ्क्तेनैव पाङ्क्तं स्पृणोतीति ॥ १ ॥

Prithivyantariksham dyaurdisho-avāntaradishah, agnirvāyura-dityash-chandramā nakshatrāṇi, āpa oshadhayo vanaspataya ākāsha ātmā ityadhibhutam, athādhyaत्मam, prāno-vyāno āpāna udānah samānah, chakshuh shrotram, mano vāk-tvak, charma māmsam, snāvāsthi majjā etadadhidhāya rishiravochat, pāṅktam vā idam sarvam, pāṅktenaiva pāṅktam sprinotiti ॥ 1

Translation :— Adhibhuta or material existance, that composes the universe: earth, atmosphere, sky, quarters, intermediate quarters; fire, air, sun, moon, stars, water, herbs, trees, ether and body.

Next, adhyātma or about oneself :- prāna, vyāna, udāna, samāna, sight, hearing, mind, speech, touch, skin, flesh, muscle, bone, marrow. Having narrating in this way, a seer (sage) has said that the whole universe is based upon a five-fold principle.. With the five-fold, indeed, one wins the fivefold.

Purport :- In the Gitā :¹ 'It is kshara-bhāva viz., the changeable and perishable materials whereas adhyātma : the jiva-soul is devoid of all mundane-touch'. But here in this Upanishadic mantra *Adhyātma* is the subtle and the gross bodies of a bound-jiva.

1

Lesson VIII

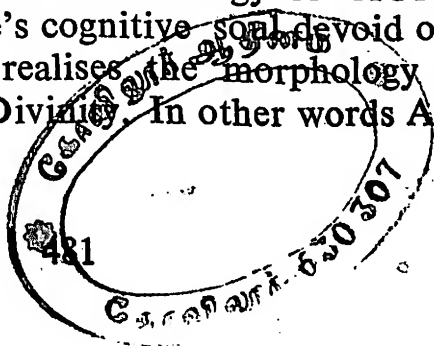
ओमिति ब्रह्म । ओमितीदं सर्वम् । ओमित्ये तदनुकृतिर्ह
स्म वा अप्योश्रावयेत्याश्रावयन्ति । ओमिति सामानि गायन्ति ।
ओं शोमिति शस्त्राणि शंसन्ति । ओमित्यध्वर्युः प्रतिगरं प्रति-
गृणाति । ओमिति ब्रह्मा प्रसौति । ओमित्यग्निहोत्रमनुजानाति ।
ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्तवानीति । ब्रह्मैवोपाप्नोति ॥१॥

*Aum-iti Brahma, Aum-itidam sarvam, Aum-ityetadanukritirha
sma vā apyo shrāvayetyā-shravayanti, Aum-iti sāmāni gāyanti,
Aum-shomiti shastrāṇi shamsanti, Aum-ityadhvaryyuh pratigaram
pratigrināti, Aum-iti Brahmā prasauti, Aum-ityagnihotramanu-
jānāti, Aum-iti brāhmaṇah pravakshyannāha brahmopāpna-
vāniti, brahmaivopāpnoti. ॥*

1

Translation :- When the ontology of 'AUM' is fully manifested in one's cognitive soul, devoid of all mundane touch one realises the morphology and ontology of Supreme Divinity. In other words AUM

1. vide VIII. 4



is the spiritual substance of all this universe. AUM is the very compliance (*anukriti*) of every Vedic utterance: during the performance of ritual the priests uttering the AUM direct the assistants who act again with uttering AUM. Starting with AUM the priests sing Sāman-chants; with uttering AUM some recite the Invocation; with 'AUM' the Adhvaryu-priest utters the Response; with AUM the Brahmā-priest sets the sacrifice in motion. Again Brahmā, the principle-priest authorises the Adhvaryu-priest to offer the oblation to the sacrificial-fire uttering AUM. With AUM a Brāhmin begins his Vedic lessons and with AUM he prays, 'May I obtain wisdom about the Supreme Truth.' Thus he does get the Wisdom all about the sacred lore of the Supreme Divinity.

Purport :- The Gitā says :¹ 'The three words *Om tat sat* are mentioned in the scriptures to indicate Brahman, with these three words the Brāhmins, the Vedas and Yajnas were created in by-gone ages by Brahmā. Hence the rites of sacrifices, charities and austerities as mentioned in the scriptures of the followers of the Vedas are always performed with utterance of the word AUM'.

1

Lesson IX

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च ।
तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च
स्वाध्यायप्रवचने च । अग्रयश्च स्वाध्यायप्रवचने च । अग्निहोत्रं च

1. vide XVII. 23.24

स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च । मानुषं च
स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजनश्च
स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च । सत्यमिति
सत्यवचा राथीतरः । तप इति तपोनित्यः पौरुशिष्टिः । स्वाध्याय-
प्रवचने एवेति नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ १ ॥

*ritancha svādhyāyapravachane cha, satyamcha svādhyāya
pravachanecha: tapashcha svādhyāya-pravachane cha-damashcha
svādhyāya pravachane cha, shamashcha svādhyāya pravachane
cha; agnayashcha svādhyāya pravachane cha; agnihotrancha
svādhyāya pravachane cha, atithayashcha svādhyāya pravachane
cha, mānushancha svādhyāya pravachane cha, prajācha svādhyāya
pravachane cha; prajanashcha svādhyāya pravachane cha,
prajātishcha svādhyāya pravachane cha, satyamiti satya-vachā
rāthitarah, tapa iti taponityah paurushistih, svādhyāyapravachane
eveti nāko maudgalyah, taddhi tapastaddhi tapah ॥ 1*

Translation :- One should follow in life the following scriptural rules for spiritual gains. For Brahmavidyā right and proper learning and imparting the Vedas; one who studies or teaches the Vedas must have the following rules observed in life : Truthfulness, austerities, self-control, tranquillity, to lit sacrificial-Fire and offering oblations into the Agnihotra-Fire; hospitality to the chancely-guests, look to the spiritual welfare of the mankind, maintain offsprings, copulation with one's own wedded wife at her flowering period, strictly meant for progeny only; marrying the sons and daughters for keeping the race continued. The sage Rathitara who never swerved from truth proclaimed that truthfulness alone would suffice; sage Paurushisti who was constant in penance proclaimed that devout austerity would suffice; Nāka of Mudgala race proclaimed that

the study and imparting Vedic lessons assuredly would alone bring spiritual welfare. That verily is austerity, aye, that is austerity.

Purport :— In the Gītā¹ ‘Activities of the people of this world other than the services performed for worshipping the Supreme Lord are bondage of action’. Further,² ‘If a person, no doubt, well-versed in the Vedic-lore but lacking in devotion to the Supreme Lord, his labour in the field of scriptures ends in fruitless toil like up-keeping of a barren cow.’

Lesson X

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो
वाजिनीव स्वमृतमस्मि । द्रविणः सवर्चसम् । सुमेधा अमृतोक्षितः ।
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

*aham vrikshasya rerivā, kirtih prishtham gireriva, urddhva
pavitro vājiniva svamritamasmi, dravinam savarcchasam, sumedhā
amritokshitah, iti trishankorvedānu-vachanam. ॥*

1

Translation :— (By dint of the Grace of In-dwelling Monitor-self) ‘I have cut asunder the knots of the worldly-tree, my fame is above like a high-peak of a mountain, the exalted Monitor-self has dropped the curtain of illusion and made me pure with wisdom. I feel myself blissful and immortal. I now, realise that the Supreme Lord is my only the treasure, by dint of His Grace I am endowed with the intuitive wisdom which makes me immortal,

1. vide III. 9

2. Bh. XI. 11.18

indestructible'—this is the sacred recitation of Trishanku on the Vedic wisdom.

Purport :— Here it is clearly stated that one, by dint of the unreserved Grace of the God when goes beyond the mundanity he realises that his glories are not after the name and fame of this world and he feels himself blessed, pure and immortal. He keeps supreme control over the tree of his life in relation to the service of the God.

Lesson XI

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर ।
 स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा
 व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् ।
 कुशलान्न प्रमदितव्यम् । भृत्यै न प्रमदितव्यम् । स्वाध्याय-
 प्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् ।
 मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ॥
 यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि । यान्य-
 स्माकं सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि । ये के
 चास्मच्छेयांसो ब्राह्मणाः । तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् ।
 श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । हिया देयम् ।
 मिया देयम् । संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा
 वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता
 आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् तथा तत्र
 वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता
 आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् तथा
 तेषु वर्तेथाः । एष आदेशः एष उपदेशः । एषा वेदोपनिषद् ।

एतदनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् ॥ इति
एकादशोऽनुवाकः ॥ १ ॥

(a) *Vedamanuchyāchārjyo-ante - vāsinamanushāsti - satyam vada, dharmam chara, svādhyāyānmā pramadah, āchāryāya priyam dhanamāhritya prajātamtumma vyavacchetsih, satyānna pramaditavyam, dharmānna pramaditavyam, Kushalānna pramaditavyam, bhutyai na pramaditavyam, svādhyāya prava- chanābhyām na pramaditavyam, devapitrikāryābhyām na pramaditavyam, mātridevo bhava, pitridevo bhava, āchāryadevo bhava, atithidevo bhava ॥*

(b) *Yānyanavadyāni karmāni, tāni sevitavyāni, no itarāni, yānyasmākam sucharitāni tāni tvayopāsyāni no itarāni, ye ke chāsmacchreyām so brāhmanāh, teshām tvayāsanena prashva- sitavyam, shraddhayā deyam, ashaddhayā-adeyam, shriyā deyam, hriyā deyam, bhiyā deyam, samvidā deyam, atha yadī te karmavichikitsā vā vrittavichikitsā vā syāt, ye tatra brāhmanāh sammarshinah, yuktā āyuktāh alukshā dharmakāmāh syuh, yathā te tatra vartteran tathā tatra varttethāh, athābh- yākhyāteshu, ye tatra brāhmanāh sammarshinah yuktā āyuktāh, alukshā dharmakāmāh syuh, yathā te teshu vartteran tathā teshu varttethāh ॥*

(c) *esha ādeshah, esha upadeshah eshā vedopanishad, etad-anushāsanam, evam-upāsitavyam, evamu chaitadupāsyam ॥ 1*

Translation :— (a) Having taught the Vedas the preceptor further instructs the disciple : Speak the truth; follow your own prescribed daily religious rites; let there be no negligence of your solemn recitation of scriptures and study of the Vedas; having offered to the preceptor the gift to his satisfaction may go (with his permission) for taking care that the line of your race is not broken (viz. may take an order of family life strictly for progeny); do not swerve from truth; never be negligent in your

duty; do not be ever careless in looking after your true welfare; do not fail to pay heed to your prosperity; never be inattentive to your study and imparting of the Vedic lessons; let there be no negligence in your duties due to the gods and ancestors; do look after your mother like a god; do look after your father like a god; do look after your preceptor like a god; do treat a chancely guest like a god.

(b) Those acts which are blameless, they are to be performed and not those which are contrary to the religious rites ; which are followed by us follow them and not otherwise; Brāhmins and those who are superior to us—they should be comforted by you with offering seat; whatever thou givest give it gladly and willingly ; nothing should be given without willingness; gifts should be given generously and with modesty; and should be with humility and out of sympathy. Next, if there arises any uncertainty regarding your acts or any doubt in regards to your conduct in life, then you should follow the foot-steps of those brāhmins who are impartial, experienced, self-conscious and who are abiding by the law of virtue. Then, with regards to those persons who are falsely accused, conduct yourself towards them as such as, the Brāhmins who are competent to judge, devoted to their good deeds, self-conscious and who are abiding by the law of virtue, you should have regard to such persons.

(c) This is the command; this is the teaching; this is the secret doctrine of the Vedas ; this is the

commandment. This should be followed as a worship; thus, indeed, all these should be observed.

Purport:— After getting the lesson on Vedas when one enters into a family life how he should lead the life is stated in the present context. Particularly one must be pure in his thought and action otherwise he cannot acquire Divine Wisdom. Therefore in this the ideals of character are formulated for the edification of the daily conduct - to put into practice what he has learnt.

Lesson XII

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं न इन्द्रो
बृहस्पतिः । शं नो विष्णुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो ।
त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् ।
सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् ।
आवीद्वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः ॥ इति द्वादशोऽनुवाकः ॥ १

*Aum shanno mitrah sham varunah; shanno bhavatvaryamā,
shanna indro Vrihaspatih, shanno vishnururucramah, namo
brahmane, namaste vāyo, tvameva pratyaksham brahmāsi,
tvameva pratyaksham brahmāvādisham, ritamavādisham,
satyamavādisham tanmāmāvit, tadvaktāramāvit, āvinmām, āvid
vaktāram, Aum Shāntih, shāntih shāntih ॥*

Translation:— Same as in the peace-chant. Except using past tense being the post-peace-chant.

CHAPTER II ANANDA-VALLI

Lesson I

हरिः ॐ । सह नाववतु । सह नौ भुनक्तु । सह वीर्यं
करवावहै । तेजस्विनावधीतमस्तु । मा विद्विषावहै । ॐ शान्तिः
शान्तिः शान्तिः ॥ १ ॥

*Hari Aum saha nāvavatu saha nau bhunaktu, saha vīryam
karavāvahai, tejasvināyadhitamastu, mā vidvishāvahai, Aum
shāntih, shāntih, shāntih ॥* 1

Translation:— May Sri Hari protect us both (Guru and disciple) may He sustain our religiosity, may we both reciprocate the Vedic lessons with vigour; may our Vedic study illumine us, may there be no controversy between us. Let there remain peace all-round.

Purport:— Here the Guru and disciple both invoke the Blessings of the Almighty God so that they with proper religious feeling may reciprocate the Vedic lessons and get themselves enlightened—here the most essential need is to have mutual amity between Guru and disciple. As Bhāgavata says: Guru imparts to the beloved disciple even the most esoteric aspects of the Divine Mystery.¹

ॐ ब्रह्मविदामोति परम् । तदेषाम्युक्ता । सत्यं ज्ञानमनन्तं
ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान्
कामान् सह ब्रह्मणा विपश्चितेति । तस्माद्वा एतस्मादात्मन

आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः अद्भ्यः
पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स
वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः अयं दक्षिणः पक्षः ।
अयमुत्तरः पक्षः अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको
भवति ॥ २ ॥

*Aum Brahavidāpnoti param, tadeshābhyuktā, satyam
jnānamanantam Brahma, yo veda nihitam guhāyām parame
vyoman, so-ashnute sarvān kāmān saha brahmanā vipaschiteti|
tasmadvā etasmādātmāna ākāśah sambhutaḥ, ākāśādvāyuh,
vayoragniḥ, agnerāpah, abdhyaḥ prithivī, prithivyā Oshadhayah.
Oshadhibhyoannam | annād puruṣah | sa vā esha puruṣo-
annarasamayah | tasyedumeva shirah ayam dakṣiṇah pakṣah,
ayamuttarah pakṣah; ayamātmā, idam puccham pratisthā,
tadupyēsha shloko bhavati ॥*

2

Translation :— One who realises Brahman attains the summum bonum of life: so here brahman is the subject and *vid*: known is the predicate. So who is Brahman? Who is to be known? What is the means to know Him? And what is the Prospect? — These are the four vital points in reference to which it has been declared: Brahman is eternally Existent, Source of all Wisdom and Infinite or All-pervasive. One who realises Brahman as such, he adores Him in the secret cavity of the heart which is converted into a transcendental plane, the Replica of Golaka-Vaikuntha, a Resort of Divine Sports. Thereby he gets his objects fulfilled with the all-wisdom of Brahman i.e., he attains the summum bonum of life in rendering unalloyed devotion to Brahman, the Supreme Reality.

After narrating about the fundamental principles next, how Brahman is *ananta* All-pervasive that is spoken: He is the Efficient-Cause as well as He is the very Substance of all-beings that are elaborated here: When He willed the *māyā* or His external potency got charged and the first principle of *māyā* viz. *mahattatva* being evolved ether arose, from ether air, from air fire, from fire water and from water the earth; again from earth herbs, from herbs food, and when food is assimilated by a *jiva* it creates semen and when the semen is conceived by a female from a male it gives shape to a corporeal body.

This, verily, is the corporeal body that is substituted by the essence of food. Now when a *jiva*-soul is in bondage, he identifies himself as such: the head of the corporeal body indeed, is his head, accordingly this is his right wing, this his left wing, viz., right hand and left hand; this the heart (chest) this is the hind part and both the legs are the very support.

To that there is also this following verse.

Purport :- One having imbibed intuitive wisdom gets the Subjective Realisation of the Brahman Who is eternally Existent, Source of all wisdom and Infinite or otherwise Brahman is *sat-chit-ānanda-vigraha* which is beyond the apprehension of intellectualism. The cognitive-soul on realisation of such transcendental character of the Supreme Divinity eternally serves Him at that Transcendental Plane. The Shrutis pray to the Supreme

Lord:¹ 'The real and eternal nature of a jiva is spiritual and transcendental. Due to Avidyā he is enveloped with two cages that of subtle body and gross body. Nodoubt having been enlightened while he remains on earth he may culture unalloyed devotion to the Supreme Lord Sri Krishna in the way of his SVARUPA-SIDDHI life. But by dint of very very special Grace of Sri Krishna until one does not get rid of egotism of subtle body which is otherwise known as 'linga-bhanga': without complete effacement of one's man-hood or woman-hood ideas, one cannot attain VASTU-SIDDHI; direct face to face service to Sri Krishna in that Transcendental Plane in lieu of his or her transcendental characteristic of alluring poignancy of loving sentiment. Since under the influence of māyā jiva having been engrossed in ignorance identifies himself with a perishable mortal form and he becomes a slave of māyā bereft of his spiritual spirit and is subject to births and deaths due to his utter misfortune. "But Lord, Thou art the spiritual Sun. Your deluding māyic potency is Your external potency. Just as a serpent casts off the slough, accordingly You use the external māyā potency and cast it off but You are always away from māyā retaining Your Transcendental Divinity and Thou ever shine with Thy unbounded majesty of eightfold Qualities!"² Further we find:³ Brahmā says: 'Those cowherd-boys and calves were embodiments of the one absolute essence and Sri Krishna is the Foremost, and Fundamental Principle

1. Bh. X. 87.38

3. Bh. X. 13. 59-62

2. vide Mundaka Up. III. 29

of all His Manifestations. The wonderfulness of Rasa that exists in Him is full of Truth, Wisdom, Infinitude and Embodiment of Transcendental Bliss, Thy manifold Glories of these Manifestations were unknown even to the Upanishadic Knowledge'. Instantaneously Brahmā saw before him the ever-Blissful Realm of Vrindābana enshrined with the beauty of all seasons and full of trees, flowers and having all other materials which are very dear and means of livelihood to the inhabitants of Vraja – where creatures bearing natural and inveterate enmity such as human beings and carnivorous beasts are living in harmony and mutual friendship and from where anger, thirst for enjoyment etc., have disappeared for the reason that it is the Blissful Eternal Abode of Sri Krishna'.

Therefore, it becomes clear that the Supreme Godhead does His Leelā in accompaniment of His Own Swarupa-shakti or otherwise known as Yoga-māyā. It is absurd that the monists say: '*satyam, jñānam-anantam*' – do not form the attributes of Brahman but all the monotheists mention that they are the essential Attributes of the Brahman and they emphasise '*satyasya satyam*'.¹

Next paragraph deals with a general description of the *modus operandi* of creation during the *pralaya* (dissolution) the respective jivas in their seedform and also the māyā-shakti in her subtlest form viz. as Mahattatva remain in the Virātatattva of Ist Purusha-Avatār of Vishnu. Again during the period

1. vide Chandogya Up. VII. 23

of creation when He wills those jivās with their delusion start to move; and simultaneously the Mahattattva is being evolved when ether, air, fire, water and earth are developed respectively. And also along with them the sound, touch, colour, taste and smell are also constituted although they are not mentioned here. Then we are given an emanatory theory of cosmogony set up in which the jiva-soul being enveloped by māyā when feels to enjoy those five elements viz. sound, touch etc. at that time his inorganic feeling, give rise to organic development through vegetation and food. After getting organic development the bound jiva is illusioned to the extent that he identifies himself with the corporeal body.

Lesson II

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीः श्रिताः । अथो
अन्नेनैव जीवन्ति । अथैनदपियन्त्यन्ततः । अन्नं हि भूतानां
ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं
ब्रह्मोपासते । अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते ।
अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽस्ति च भूतानि ।
तस्मादन्नं तदुच्यत इति । तस्माद्वा एतस्मादन्नसमयात् अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य
पुरुषविधतामन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः
पक्षः । अपान उत्तरः पक्षः आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ १ ॥

*annādvai prajāḥ prajāyante, yāḥ kāścha prithivim shritāḥ,
atho annenaiva jivanti athainadapi yantyantataḥ, annam hi
bhutānām jyestham, tasmād sarvaushadhamuchyate, sarvaṃ vai te
annamāpnuvanti, ye annam brahmopāśate, annamhi bhutānām*

*syesthami tasmāt sarvaushadhamuchyate, annād bhūtāni jāyante,
jātānyannena vardhante adyate atti cha bhūtāni, tasmādannam
taduchyata iti |*

*tasmādvā etasmād-annarasamayādanyo-antara ātmā prāna-
mayah, tenaisha purnah sa vā esha purushavidha evā, tasya
purushavidhatāmanvayam purushavidhah, tasya prāna eva
shirah, vyāno dakshinah pakshah, apāna uttarah pakshah,
ākāsha ātmā, prithivi puccham pratisthā, tadapyesha-shloko
bhavati ||*

Translation :- All the creatures on earth obtain their corporeal body from food; moreover by food alone they live and then also after the death life passes into it viz. the body which is substituted by food finally gets decomposed into the earth, and food is nothing but transformation of earth. Surely food is the earliest among all other things to sustain the body hence it is also known as the healing herb of all; verily, they obtain all food; regard food as essence like Brahman (here life); for food is the earliest among all other things, hence it is known as healing herb of all; from food the corporeal body is substituted and when born they grow up by food. It is known as food because it is both eaten and eats.

(Now from the gross body gradually delf deep to the inner self). Verily, other than that of the corporeal body which consists of the essence of food there within that remains the life (vital energy) by which this annamaya-self (corporeal body in which bound-soul misidentifies himself). This vital energy indeed is exactly the form of the life; according to that one's personal form is this one with the form of a life; prāna, the in-breath is his head, vyāna, the

diffused-breath is his right wing, apāna, the out-breath is his left-wing; samāna is his trunk or heart and udāna is his support and foundation.

As to that there is also the following verse.

Purport:- In the bondage stage of a jiva-soul there are four stages of consciousness that of annamaya, prānamaya, manomaya and vijnānamaya of which the first two are narrated here in this lesson. A jiva-soul in-bondage must gradually take out his own self-wrong-identification. He must be stripping off the gross affinities, one by one and proceed inwardly in realising the inner-most spiritual essence of his own self in his true and transcendental aspect.¹ All organisms subsist with food and they are ceased at the deficiency of food. Therefore to refer food as life (Brahman) and then subsequently it is stated that other than that annamaya-kosha (corporeal body which is sustained by food) this vital energy indeed, is exactly the form of life—in fact this is meant only to proceed inwardly from external pursuits to a fruitful enquiry into the inner-self. An aspirant knows that material environment exists to be controlled and utilised by the vital energy centred in the organism. Life and matter exist as mutual helpmates to evolve perfection in life.

Food is Brahman : in the sense by His Efficient-Causation earth produces the food. For, an example, when a milch cow eats grass she produces milk-food

1. vide Avātaranika on Vedānta I. 1.2 of Govinda Bhasya by Sri Baladeva Vidyābhūṣan and also Vedānta I. 1.12 Bhasya by Baladeva Vidyābhūṣan

but neither a bull nor even the very grass by any other process can give food as such. Secondly a particular type of food which *sustains* a particular jiva may be so poisonous to others. In the stage of jiva's identification with prānamaya and manomaya koshas he interposes himself with all the ideas of the corporeal body.¹ Gitā says: 'Animated objects come into being from food; food grows from cloud; cloud is produced from yajna-sacrifice, sacrifice is born of Vedic karma.'²

Lesson III

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते इति । तस्यैष एव शरीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात्प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋगू दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥

Prānam devā anu prānanti, masushyāh pashavashcha ye, prāno hi bhutānāmāyuh, tasmāt sarvāyushamuchyate, sarvameva ta ayuryanti, ye prānam brahmopāsate, prāno hi bhutānāmāyuh, tasmād sarvāyushamuchyata iti | tasyaisha eva sharira ātmā, yah purvasya, tasmādvā etatasmād prānamayādanyo-antara ātmā manomayah, tenaisha purnah, sa vā esha purushavidha eva, tasya purushavidhatām-anvayam purushavidhah, tasya yajureva shirah, rig dakshinah pakshah, sāmottarah pakshah ādesha ātmā, atharvāngirasah puccham pratisthā, tadapyesha shloko bhavati ॥

1. vide Prashnopanishad III. 5.8

2. vide Bhagavatam VII. 15.51

Translation :- Whether gods of human beings or animals all of them breathe depending upon the prāna; for verily prāna or breath is the life of beings; therefore it is regarded as the life of all beings. This life is indeed the supporting self of the former viz. corporeal body or annamaya-kosha. Verily, other than this prānamaya-kosha there is within it manomaya-kosha by which this prānamaya-kosha is substituted. This manomaya-kosha also is of the form of a person according to the annamaya-kosha. But in this manomaya-kosha the Yajur-Veda is the head; the Rig-Veda is the right wing, the Sāma-Veda is the left wing; the Brahmanas-portion of the Vedas is the trunk or heart and the Hymns of the Atharva-Veda (viz. of Atharvans and Angirasas) are the support and foundation. As to that, there is also the following verse.

Purport :- Here it is clearly stated that life is not confined either to the corporeal body or to the prānamaya-kosha but behind them there are other selfhood of which only third one viz. manomaya-kosha is referred to here; we shall know further. As we spiritually advance we must be stripping off the affiliations one by one and proceed inwardly in realising the inner-most spiritual essence of our own 'self' in the true and transcendental aspect.

Lesson IV

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो
विद्वान् । न विभेति कदाचनेति । तस्यैव एव शरीर आत्मा । यः
पूर्वस्य । तस्माद्वा एतस्मान्ननोमयात् । अन्योऽन्तर आत्मा विज्ञान-

मयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्य-
मुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष श्लोको
भवति ॥ १ ॥

*Yato vācho nivartante, aprāpya manasā-saha, ānandam
brahmano vidvān, na vibhēti kadāchaneti, tasyaisha eva sharira
ātmā, yah purvasya, tasmādvā etasmān manomayādanyo-antara
ātmā vijnānamayah, tenaisha purnah, sa vā esha purushavidha
eva, tasya purushavidhatāmanvayam purushavidhah, tasya
shraddhaiva shirah, ritam dakshinah pakshah, satyamuttarah
pakshah, yoga ātmā, mahah puccham pratisthā, tadapyesha
shloko bhavati |* 1

Translation:- The Transcendental Blissful Aspect of the Supreme Divinity where-from words turn back, together with the mind, not being able to attain whereas through the cognition of soul when one having endowed with intuitive wisdom gets the Subjective Realisation of that Supreme Divinity he sheds fear completely for all time. This Supreme Divinity is the Monitor-self of the embodied jiva-soul. The formerly spoken one (in the previous mantra) viz. manomaya-kosha verily, is different from the other inner 'self' which consists of vijnānamaya-self by whom the manomaya-self is substituted. This, verily, also is of the form of a person according to the annamaya-kosha. Here *shraddhā* is his head, the *rita* spiritual right is his right wing; the spiritual truth is his left wing;¹ contemplation (yoga) is his trunk or heart and the Mahah, the super-cognition is his support and

1. Pl. see purport of Katha Up. VI. 2

foundation. As to that there is also the following verse.

Purport:- At this *vijnānamaya*-self the *jīva*-soul in bondage for the first time gets the *shraddhā*—Spiritual Faith¹ whenceforth he leads a way of life in accordance with the Divine Intuition solicited with the scriptural authority. The rationalistic speculation is buried here.² Neither the mind meditates upon, nor the speeches can speak about the Blissful Transcendental Glories of the Supreme Divinity'. In the *Bhāgavatam*:³ 'From Whom the words with their receptive mind recede when they have found Him inaccessible to them'.

Lesson V

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः
सर्वे । ब्रह्म ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति ।
शरीरे पाप्मनो हित्वा । सर्वान् कानान् समश्नुत इति । तस्यैव एव
शरीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैव पूर्णः । स वा एष पुरुषविध
एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव
शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा ।
ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥

Vijānam yajnam tanute, karmāni tanute-apicha, vijānam devāḥ sarve, brahma jyesthamupāsate, vijānam brahma ched veda, tasmacchenna prāmādyati, sharire pāpmano hitvā sarvān

1. Pl. see purport of *Katha Up. I. 1.2*

2. vide *Katha Up. I. 3.9, 10 and 13*

3. *Bh. III. 6.40*

kāmān samashnuta iti | tasyaisha eva sharira ātmā, yah purvasya tasmādvā etasmād vijnānamayā danyo-antarātmānanda-mayastenaisha purnah, sa vā esha purushavidha eva, tasya purusha vidhatāmanvayam purushavidhah tasya priyameva shirah, modo dakshinah pakshoh, pramoda uttarah pakshah, ānanda ātmā, brahma puccham pratistheti || 1

Translation:- The vijnānamaya—the cognitioned jiva-soul leads a life of spiritual sacrifice and also accomplishes devotional activities. All gods (too) worship the Omniscient Brahman as the most adorable Paramount-self. The cognitioned-soul when realises Brahman never swerves from Him. And therefore he never grows heedless about his culture of unalloyed devotion or even accidentally does not misidentify his self with the previous koshas viz. annamaya, etc. He lays aside all sins in the body and gets fulfilment of his all desires viz. he cuts asunder all the knots of his worldly bondage and forthwith attains summum bonum of life. This vijnānamaya-purusha is verily the life of the former kosha or manomaya-kosha.

Verily, there is another Inner-self Who is apart from this vijnānamāya jiva-soul and Who is Ānandamaya-Transcendental Bliss-Embodiment and by Whom the former viz. jiva-soul is monitored.¹ Verily, the Ānandamaya-purusha, the Transcendental Blissful Supreme Godhead is the Prototype of the Purusha, Monitor-self viz. Monitor-self is Purusha whereas Paramount Ānandamaya - Purusha is Purushottama. He is *Raso-vaj-sah* or He is the

L. Suffix *mayat* is for abundance and absolutely not used for modification as it is accepted by the monist.

Fountain-source of all other objects of His Sweet-Sports i.e. Sri Krishna is the Svayamrupa *Raso-vai-sah*, the Transcendental Blissful Lord par-excellence; His Super-transcendental Infatuation towards His Own Svarupa-shakti Sri Rādhā, the Other Moiety of His Ownself is the right wing; the Ecstatic rapturous delight of Their United Sports is the left wing, whereas Super-Transcendental Bliss or *Rasa* is the very Embodiment of the Both, but Ontologically They are One that is the support and the foundation. As to that, there is also the following verse.

Purport:- In this mantra first spoken about the cognitioned jiva - soul who on realisation of Ānandamaya - Brahman never grows headless about his rendering unalloyed devotion to Him and gets fulfilment of all his desires in His Loving Service. He becomes free from his misidentification with annamaya, prānamaya and manomaya koshas.

The Vijnānamaya - kosha - jivas are of mainly three stages (i) Brahmajnāni, (ii) yogi who realises Paramātmā, the Indwelling Monitor-self known as Purusha and (iii) devotee who has realised the Personality of Supreme God-head.

(i) Brahmajnāni no doubt has become free from his misidentification with annamaya, prānamaya and manomaya koshas and he in his Brahman-realisation-state might have become complacent therefore free from grief, hankering after anything mundane, got equitable vision towards all beings. But¹ How the dormant intrinsic loving nature of a

1. Bh. III. 15.43

jiva-soul becomes active after being freed from obstacles is nicely illustrated in the character of Chatuhsanas, who were here-to-before immersed in the contemplation on the Impersonal Abstract Brahman by the stroke of 'Sukriti' born of certain Sat-sanga (devotee's association) those sages reached at the gate of Vaikuntha and having accidentally chanced to smell 'Tulasi' offered to the Lotus Feet of Lord Nārāyana were absolved from 'Ati vidyā' which is also known, a kind of māyic hindrance mentioned in Ishopanishad,¹ Brihadāranyaka,² and Bhāgavata.³ Soon they got rid of the clutch of 'Ati-vidyā' they got their dormant intrinsic loving nature active and became transported with sentiment of Love (here *Sānta-rasa*) at the very sight of the Transcendental Beauty of the Person of Lord Nārāyana and at once fell in prostration at the Lotus Feet of the Lotus-eyed Lord. Ah, what a glory, the sweet - fragrant scent emanating from the sacred Tulasi tinged with the pollens of Lotus offered to His Lotus Feet, having entered into the nostrils of those Brahma-jnānis, sent a thrill of ecstatic joy in their hearts and horripilations in their body. (their absolutism or impersonalism got loosened and innate loving sentiment of the soul got manifested which has got natural inclination towards the Transcendental Personality of Godhead. In that unconditioned state of untainted soul they could visualise the Beauty and Charm of devotion to Godhead. Such wholesale change from monism or impersonalism to the

1. vide Mantra 9

3. vide X. 2.32

2. vide Mantra IV. 4.10

devotional service of the beautiful Transcendental Human Form of the Supreme Lord Sri Krishna is also noticed in the characters of many a sage like Sri Shukadeva, etc.'). As Sri Shukadeva himself says :¹ "Although I was fully established in the attributeless Brahman, my heart got captivated by the Transcendental Pastimes of Lord Sri Krishna of excellent Renown. That is why I was fascinated to study this Srimad Bhāgavatam".

(ii) Yogi, who is fortunate indeed finally "realises in his dedication to Lord Nārāyana with His Four Arms with lotus, discus, conch and mace respectively and residing in the cavity of his heart within his body in a size of a thumb".²

(iii) Bhaktas or devotees are really of vijnānamaya true to its sense and they may be characterised into three categories. (a) devotees of Sri Lakshmi Nārāyana, the Lord of Majesty of Sri Vaikuntha, (b) devotees of Sri Rādhā - Krishna, Lord of Mādhurya (Beatitude) of Goloka-Vrindābana and (c) devotees of Sri Krishna-Chaitanya, Lord of Kārunya (Benevolent) of Goloka-Navadvipa. Again devotees of Sri Lakshmi Nārāyana are of two classes viz. Nitya-muktas and Baddha-muktas. Those who are Nitya-muktas they are the creations directly from Sankarshana of Vaikuntha and therefore they never come to the bondage of māyā whereas the baddha-muktas who are originally created from Kārana-avdhishāyī Vishnu after passing through the cycle of bondage, by dint of spiritual virtue when imbibe the

1. Bh. II. 1.9

2. Bh. II. 2.8

intuitive wisdom in their cognitive souls and having spiritual or divine body eternally remain in that plane of Transcendent in rendering unalloyed devotion to the Godhead. Accordingly devotees of Sri Rādhā Krishna are also of two classes viz., Nitya-Pārsadas and baddhamuktas. Sri Rādhā is the Hlādinī - shakti i.e. the Predominated - Counter - Whole-Moiety of Sri Krishna, the Predominating-Counter-Whole-Moiety. Sri Krishna is *Rasa vai sah* or *Akhilarasāmritamurti* for His All-purposeful Rasa-Leelā-Mādhurya She projects Herself as embodiments of all the *ratīs* such as of *Sāntarati*, *Dāśya - rati*, *Sakhyā - rati*, *Vātsalya - rati* and *Madhura - rati*. All those who eternally serve Sri Krishna with those five-*ratīs* are the eternal properties of Sri Krishna and are ever engaged in His Service, which is their only delight and the sole meaning of their existence in that plane of Transcendent viz., Goloka-Vrindabana. There Love for Sri Krishna is known as *Rāgātmikā*. Now among the baddha-jivas if perchance anyone receiprocates, by dint of great good luck, the benediction of a *Rāgātmikā - Bhakta* and thereby leaving aside all type of desires such as *dharma*, *artha*, *kāma* and even any type of *mukti* imbibes intense burning feeling of love to serve Sri Krishna in the walk of such a *Rāgātmikā - bhakta*—then such one is engaged in the *aprākṛita* service of Sri Krishna for His absolute pleasure. And their such type of *rati* is known as *Rājānugā-bhakti*. Audārya - Vighraha Sri Krishna Chaitanya's service also are done only by the same group of devotees.

Here in the characteristic of unalloyed devotees of Sri Rādhā Krishna we find the fully blossomed state of Vijnānamaya - state of a jiva. Therefore in this context when the preceptor goes to speak about the Ānandamaya Brahman first he identifies Him with Monitor - self, immediately he realises that Monitor-self is only the Purusha but what about the Purushottama? When this Purushottama thought comes to him, at once he enters into an ecstatic mood and pronounces four sounds of *priya*, *modo*, *pramoda* and *ānanda*. Whereby he gets the revelation of the Super-Transcendental Leelā of *Svayam Bhagavān Sri Krishna* Who is *Rasa vai sah*, His Goloka-Vrindābana Leelā which is Supremely *priya* dear to Him, His Super - Transcendental Infatuation towards His Own Svarupa-Shakti Sri Rādhā, the other Moiety of His Ownself is the *modo*; and the ecstatic rapturous delight of Their United Sports is the *pramodo*; Super - Transcendental Blissful Embodiment is the very *svarupa*, as commenting on Vedanta¹ *ānanda-mayo-adhyasat*² Sri Jiva - Goswāmi points out that Brahman is denoted as Ānandamaya. commenting on the Bhāgavata³ Sri Sanātana Goswāmi in his 'Sri Brihat Vaishnava Toshani' gives a very good explanation about the five koshas.³ 1

1. vide I. 1.12

2. vide X. 87.17

3. Dr. S. R. also accepts that the author of the Brahma-sutra in I. 1.12-19 identifies Ānandamaya with the Absolute Brahman and not a relative manifestation. *His Principal Upanishads* Page 547.

According to Sri Ramanuja: Manomaya, Prānamaya etc. apply to Para-Brahman. Manomaya: A person to be realised by a mind purified. Prāna, sarira means a person who has prāna.

Lesson VI

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ॥

तस्यैष एव शरीर आत्मा । यः पूर्वस्य । अथातोऽनुप्रश्नाः ।—
उताविद्वानमुं लोकं प्रेत्य । कश्चन गच्छती ३ । आहो विद्वानमुं लोकं प्रेत्य । कश्चित्समनुता ३ उ । सोऽकामयत् । बहु स्यां प्रजायेयेति । स तपोऽतप्यत् । स तपस्तप्त्वा । इदं सर्वमसृजत् । यदिदं किंच तत्सृष्ट्वा तदेवानुप्राविशत् । तदनुप्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानञ्चाविज्ञानञ्च । सत्यं चानृतञ्च सत्यमभवत् । यदिदं किंच । तत्सत्यमित्याचक्षते । तदप्येष श्लोको भवति ॥ १ ॥

asanneva sa bhavati, asadbhrameti veda chet, asti brahmeti chedveda, santamenam tato viduh, iti tasyaisha eva sharira

(breath) as his body. Here, Ātman is, the Upanishad tries by reference in the first instance referred to material objects. After enumerating step by step, that this ātman is annamaya, prānamaya, manomaya, and vijñānamaya, it leads the meditator to the final stage that ātman is Ānandamaya. This is called sthoola Arundhati nyāya. When a newly wedded couple are made to see the star Arundhati (the symbol of faithfulness) the purohit first of all directs their attention to a nearby star as Arundhati and then he goes on step by step to the real star of Arundhati by showing it being near, above, below, etc. In the same way, the Upanishad teaches the meditator the real Brahman by calling him by external objects like annamaya, prānamaya etc. as ātman, and then leads finally to Ānandamaya the real Self. Just as the purohit utters the name Arundhati at every stage in his endeavour to show the real thing, so also the Upanishad uses the word Ātman at every stage of teaching to denote only the Highest Self. So by the word Ātman in every stage only Paramātman is to be understood, though annamaya, prānamaya etc. are not real Ātman—vide Vedānta Deepa Vol. I. P. 90 and Vol. II. P. 161. Eng. by K. Bhāshyam, Sutra : 1-2-2 and 3-3-17.

ātma, yah purvasya, tathāto-anuprashnāh—utāvidvānmum lokam pretya kashchana gacchati u? aho vidvānamum lokam pretya, kashchit samashnutā u so-akāmayatavahu syām prajāye yeti, sa tapo-atapyata, sa tapastaptvā, idam sarvamasrijata, yadidam kincha, tad srishtvā tadevānuprā - vishat, tadanu pravishya, saccha tyacchābhavat, niruktanchāniruktancha, nilayanam chānil-ayancha, vijnānanchāvijnānancha, satyam, chānrituncha, satya-mabhavat yadidam kincha, tad satyamityāchakshate, tadapyesha shloko bhavati ||

Translation: If one says that Brahman is non-existent or a non-being, then truly he himself becomes a non-entity viz. he is lost having lost his spiritual conscience; but if one realises that Brahman is an eternally existant Being, the wise or sages consider him as a living - being of good - disposition. The Monitor - self, the Ānandamaya - Purusha is the very Substratum of all the koshas including the vijnānamaya-jiva-souls. Now next, the appertinent questions: Does any one who know not the Brahman attain Him after departing from this world? or is it that one who has realised Him after departing from this world attains Him?

He, the Ānandamaya - Purusha desired: for My sporting let Me become Many; let Me procreate Myself—so He brooded¹ over His Svarupa - shakti Yogamāyā. Having brooded over Yogamāyā He projected Himself in two Aspects of Predominating and Predominated (Vishaya and Āshraya - Vighraha) Aspects including all other non-phenomenal Aspects—whatever there is in His Sportive Transcendental Land of Goloka - Vrindābana. Having created all

1. Vide. Purport of Mundaka Up. I. 1.9.

those who are morphologically different from Him but Ontologically one and the same as He Himself entered into Them (this is illustrated in the episode of Sri Krishna's becoming as many cow - herds and cattle when Brahmā stole them vide.)¹ He remained with them who were projected from His Svarupa - shakti viz. those fundamental characters of Sānta, Dāsyā, Sakhyā. Vātsalya and Madhura Rasa of His Predominated Aspects unmanifest Himself within them whereas in His Svayamrupa Predominating Aspect He stands as 'Akhila-rasā-mrita-murthi. So He appears as Immanent and Transcendent within His Super - Transcendental Sphere. Verily, He becomes the Subject as well as the Object ; He is the Substratum of all - vijnānamaya - purusha but He manifested Himself as Govardhana Hil lwhich is as if unconscious ; He created all the real and unreal sports (unreal viz. asuravadha, musala-leelā etc.) Nay, whatever there remains in that plane of Transcendent for His Fancy Sports He becomes the entire Reality. For that reason sages declare that whatever remains there everything is Real.

As to that there is also the following verse.

Purport :- The empiricists may generally doubt the existence of Personality beyond empiricism because Brahman transcends all empirical usage. Therefore here Shruti establishes the Positivity of Supreme Reality. He who is ignorant of the Super-sensuous Reality of Brahman is at a loss of the most precious object in his life. Such a sceptic fritters

1. Bh. X. 13

away his life wandering in the winding path of ignorance with no star to guide. Such one is known as *nastātmā* as stated in the *Gītā*.¹ Whereas one who has unflinching faith in the Super-sensuous Reality of Brahman strives cogently to realise all about the Super-Transcendental Pastimes of the Supreme Divinity. (Here once again the preceptor fells ecstatic rapture) Therefore he narrates, 'How the Svayamrupa Bhagavāna blissfully desired to Sport with His Own Svarupa-shakti or Yogamāvā. Therefore, morphologically He projected Himself into all species of subjugation to *sānta*, *dāśya*, *sakhya*, *vātsalya* and *madhura-rati* for *Leelā-mādhurya* but ontologically they are One and the Same as He Himself entered into Them. Nothing of that Transcendental Sphere whether it is Govardhana Hill or Waters of Yamunā, nay, even the dust there is no phenomena, where He alone manifests as Immanent and Transcendent in all of them. But certain aspects which are prevalent in the Sphere of manifested Vraja-leelā such as killing of Asuras etc., are to be known unreal as they are not found in original Goloka (to know all about these—please see *Brahma-Samhitā*). So behind all His sports He is the Substratum.

This is an explanation based upon the authority followed from the previous mantra. After stating about *priya*, *modo*, *pramoda* and *ānanda*, definitely the mystic preceptor desires to unfold the Esoteric Aspects of Supreme Divinity to his sincere and devoted disciple who imbibes unflinching faith in

1. vide XVI. 9

God. Particularly in the previous Shruti explaining *priya* etc. he denotes about 'Vyuha - tattva' as Nārāyana is the head, Pradyumna is the right wing, Aniruddha is the left wing, Vāsudeva is Ātmā and Samkarsana is Brahman that is the 'Vaibhava - Prakāsa' of Swayam Bhagavān Sri Krishna. Therefore, in this Shruti naturally 'Prabhāva - Prakāsha' of Swayam Bhagavān Sri Krishna is narrated. Again in the following shloka we find about the creation of the universe. No doubt, traditionally all the Āchāryas' comments in this context cannot be denied. What they narrate is that, in this passage we get a sublime statement about the whole creation which is an act of Divine Will. It is the fact that the universe whose existence is established, can never spring up from non-entity.

He willed and the universe was created—is to be understood as such that the universe as Mahat-tattva and jivas in their seed - form were evolved and got their respective manifestation. It is only individuals when they attain final liberation they become free from evolution. The very clear understanding about the creation of the world is found in Bhāgavatam.¹ 'The semblance or dim reflection of the External Chit-potency is the jiva-shakti (potency) or Tatasthāshakti stationed in between Chit - jagat and a-chit - jagat or māyic - jagat whereas the shadow or perverted reflection of that external Chit-potency is the māyā-shakti or external a-chit - potency. All the jivas emanate from the Tatasthā - shakti of God and

1. vide I. 1.1

accordingly the mundane worlds emanate from the māyā-shakti of God. Due to the false egotism of nominatorship and false enjoying propensity jiva souls welcome the material bondage and therefore are subjected to endless cycle of births and deaths in mundane worlds. Hence the jiva-potency and the phenomenal māyic worlds are directly related with the Supreme Reality". Further¹ 'I surrender to that Supreme Lord in Whom this world rests, from Whom it has emanated, by Whom it is brought into existence, and yet Who is beyond this phenomenal existence as well as Superior to jiva-soul.' 1

Lesson VII

असद् वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानं स्वयमकुरुत । तस्मात् तत्सुकृतमुच्यत इति ॥

यत् वै तत्सुकृतम् रसो वै सः । रसं ह्येवाय लब्धवानन्ती भवति । को ह्येवान्यात् कः प्राप्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयाति । यदा ह्येष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ साऽभयं गतो भवति । यदा ह्येष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ॥ १ ॥

Asadvā idamagre āsit, tato vai sad-ajāyata, tadātmānam svayam akuruta, tasmāt tat sukritamuchyata iti, yadvai tad sukritam raso vai sah, rasam hyevāyam lavdhvānandi bhavati, ko hyevānyāt kah prānyāt, yadesha ākāsha - ānando na syāt, esha hyevānan - dayāti, yadā hyevaisha - etasmin - nadrishye - anātmie-anirukte-anilayane-abhayam pratishthām vindate, atha so-abhayam gato bhavati, yadā hyevaisha-etasmin nudavaman-

1. Bh. VIII. 3.3

taram kurute, atha tasya bhayam bhavati, tattveva bhayam vidusho-amanvānasya, tadapyesha shloko bhavati ||

Translation:— After narrating the Svarupa-shakti of Bhagavān the preceptor states that though it is generally spoken that the universe is created it is not to be understood that world was not existent before. Whereas the universe was ever existant before the process of evolution in its Mahattatva-shape but as He willed this eternal Mahat-tattva got evolved. Therefore from Him i.e. from His external-potency (achit or māyic - potency which is generally known as shadow of that Chit - Potency) universe got manifested beyond the Time. He Himself is Self-same. He is the Efficient - Cause of creation of the universe. So He is known as a Perfect Purusha having His Own Sovereignty being Himself independent and also the Cause of all i.e. He is the very Transcendental Embodiment of All - Ecstatic Bliss or He is 'Akhila - Rasāmrita - Murti.' Having derived Bliss from Him the individual souls become blissful. For, who indeed, could, breathe, who could be alive, if this Blissful Lord ever not remain as Monitor-self within the cavity of one's heart. Indeed, it is He and He alone bestows Bliss. The individual soul becomes totally fearless (viz. cuts asunder all the knots of māyic bondage) only when he takes recourse to Him realising His very essential Character, as such, that He is not perceptible through gross senses, possessing non - phenomenal Transcendental Ānandamaya-murthi, unthinkable but known through intuitive wisdom, Resort for all and Himself Self-some. However when a wise makes departure

even for a while from his steadfast devotion to this Suprem Blissful Divinity, once again he becomes subjected to fear viz. becomes entangled into the māyā. Therefore the wise say,—forgetfulness of Him is the cause of bondage or fear.

Purport:— The prakriti or māyā which is generally known as *asat* was existent in its subtlest or in its innate innominate form which is generally known as Mahat-tattva. And when Brahman willed this Mahat-tattva got evolved. Therefore the eternal existence of the universe whose Substratum is Brahman is unquestionably established. It is also established that the universe cannot spring up from non-existence or without any substratum. Accordingly the Chit-jagat was created by Brahman out of His Own Prerogative as He is the Self-some and also the Substratum of everything. The Brahman is *Rasah*. The one who comprehended this Bliss of Godhead is immersed in felicity and drinks deep the Nectarine Bliss that flows from Him. Nothing attracts a pure mind more than the Bliss of Lord Sri Krishna Who is *Akhilarasāmritamurti*, the Transcendental Embodiment of All-Ecstatic Bliss. Sri Vishvanātha Chakravorthy of Gaudiya Vaishnava School says in his commentary on Bhāgavata¹ that in the Taittiriya Upanishad the Koshas from annamaya to Ānandamaya are set forth in an ascending grade of superiority, culminating in Brahman Who is the Substratum of all of them. So Rasa is identified with Him only and occupies the apex. As in the Gitā² ‘Verily, I (Sri Krishna) am the Mainstay of

1. vide I. 1.3

2. vide XIV. 27

Brahman—the Sole-seat of Everlasting Immortality—of eternal Religion of Divine Love and of the Transcendental Bliss'. Immortality, eternity, eternal religion of Divine Love and Ever-blissful state of Rasa in Vraja are the characteristic features of All-beautiful Transcendental Form of Sri Krishna. The prime motive of every living being is the attainment of Blissful Lord. If the Blissful Lord does not Will in the heart of a being who could be alive? Fearlessness is the characteristic trait of a person who has realised the Supreme Lord in Reality.¹

Sriman Mahāprabhu says:² 'The Summum Bonum of life is unalloyed Love for Sri Krishna. In comparison with that, fourfold Purushārtha viz. *dharma, artha, kāma and moksha* are most negligible and insignificant, whereas the fifth or highest pursuit of human being is the fathomless ocean of Nectarine Bliss derived in loving service of Sri Krishna. Brahmānanda of the jñānis may not be even a drop before the shoreless ocean of Krishna-Prema'. Therefore when Brahmānanda of a jñāni is so negligible then how negligible should be the ephemeral worldly or celestial pleasures. 1

Lesson VIII

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ॥

1. vide Brih. Up. II. 4.5; IV. 5.6; Mun. III. 1.4; Bh. X. 58.38

2. C.C.A. VII. 84.85

सैषाऽऽनन्दस्य मीमांसा भवति । युवा स्यात्साधु युवाऽ-
 व्यायकः । आशिष्ठो द्रदिष्ठो बलिष्ठः । तस्येय पृथिवी सर्वा वित्तस्य
 पूर्णा स्यात् । स एको मानुष आनन्दः । ते ये शतं मानुषा
 आनन्दाः । स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाका-
 महत्स्य ॥ १ ॥

*Bhishāmād vātah pavate, bhishodeti suryah, bhishāmād-
 agnishchandrashcha, mīrtyur dhāvati panchamah, iti |*

*saishānandasya mīmāmsā bhavati, yuvā syāt sādhu
 yuvādhāyakah, āshistho dradistho valisthah, tasyayam prithivi
 sarvā vittasya purnā syāt, sa eko mānusha ānandah te ye
 shatam mānushāanandāh sa ekomanushyogandharvānāmānandah,
 shrotriyasya chākāmahatasya ||*

1

Translation :- By dint of His command the wind doth blow, by dint of His command the Sun doth rise, by dint of His command Agni and Indra do their respective duties, and the Death (Yama) doth his duty speedily. That is, they all obey His command incessantly and with precision.

Now, this is an apt example (conclusion) about Bliss. Let it be supposed that there is a youth, a noble one in the hopeful period of his life, well-versed in the scriptures, prompt in action and steady in mind and strong in body, and let him possess the entire wealth of the whole earth then he is considered to possess full measure of human joy. One hundred times of such human joy is the joy of a human fairy—also of a man who is well-equipped with Vedic-lore and is not smitten with cravings.

1

ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्ध-
 र्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवगन्धर्वा-
 णामानन्दाः । स एकः पितॄणां चिरलोकलोकानामानन्दः । श्रोत्रि-
 यस्य चाकामहतस्य । ते ये शतं पितॄणां चिरलोकलोकानामा-
 नन्दाः । स एक आजानजानां देवानामानन्दः । श्रोत्रियस्य चाका-
 महतस्य । ते ये शतमाजानजानां देवानामानन्दाः । स एकः कर्म-
 देवानां देवानामानन्दः । ये कर्मणा देवानपयन्ति । श्रोत्रियस्य
 चाकामहतस्य ॥ २ ॥

*te ye shatam manushya—gandharvānāmānandāh, sa eko
 veda—gandhārvānāmānandah shrotriyasya chākāmahatasya, te
 ye shatam deva—gandharvānāmānandāh, sa ekah pitrinām
 chiralokalokānām—ānandah, shrotriyasya chākāmahatasya, te
 ye shatam pitrinām chiralokalokānām—ānandāh, sa eka-
 ājānājānām devānām—ānandah, shrotriyasya chākāmahatasya,
 te ye shatamājānājānām devānāmānandah, sa ekah karmade-
 vānām devānāmānandah, ye karmanā devānapiyanti, shrotriyasya
 chākāmahatasya.*

2

Translation :— One hundred such units of joy which a human fairy possesses that is the joy of a celestial fairy (Gandharva)—also a man who is well-versed in the Vedas and is not smitten with cravings. A hundred times joy of the celestial Gandharva are equal with the joy of the manes who inhabit in their longenduring world,—also of a man who is well-versed in the Vedas and not smitten with cravings. A hundred times happiness of the manes are equal with the happiness of the gods of the *Ajāna* (smarta deeds) heaven—also of a man who is well-versed in the Vedas and not smitten with cravings. A hundred times happiness of such gods are equal with the happiness of the gods who have become gods by dint

of their virtuous deeds (Vedic rituals)—also of a man well-versed in the Vedas and not smitten with cravings. 2

ते ये शतं कर्मदेवानां देवानामानन्दाः । स एको देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवानामानन्दाः । स एक इन्द्रस्यानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतमिन्द्रस्यानन्दाः । स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं प्रजापतेरानन्दाः स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ३ ॥

te ye shatam karmadevānām devānāmānandāḥ, sa eko devānāmānandah, shrotriyasya chākāmahatasya, te ye shatam devānāmānadāḥ, sa eka indrasyānandah, shrotriyasya chākāmahatasya te ye shatamindrasyānandāḥ sa eko Brihaspaterānandah, shrotriyasya chākāmahatasya, te ye shatam brihaspaterānandāḥ, sa ekah brajāpaterānandah, shrotriyasya chākāmahatasya, te ye shatam prajāpaterānandāḥ, sa eko brahmanānandah, shrotriyasya chākāmahatasya. 3

Translation :— A hundred times of joy is the joy of the gods like Vasu, Rudra etc. who have got special place in the heaven—also of a man well-versed in Vedas and is not smitten with cravings.

A hundred times of the happiness of such special-positioned gods, is the happiness of Indra (the king of heaven)—also of a man well-versed in the Vedas and not smitten with cravings.

A hundred times happiness of Indra is the happiness of Brihaspati (Guru of the Devatas)—also of a man well-versed in Vedas and, not smitten with

cravings. A hundred times happiness of Brihaspati is the joy of a Prajāpati also of a man well-versed in the Vedas and is not smitten with cravings. A hundred times of the happiness of a Prajāpati is the happiness of Hiranyagarbha Brahmā—also of a man well-versed in Vedas and is not smitten withon cravings. 3

स यश्चायं पुरुषे । यश्चासावादित्ये स एकः । स य एवंवित् । अस्माल्लोकात् प्रेत्य । एतमन्नमयमात्मानमुपसङ्क्रामति । एतं प्राणमयमात्मानमुपसङ्क्रामति । एतं मनोमयमात्मानमुपसङ्क्रामति । एतं विज्ञानमयमात्मानमुपसङ्क्रामति । एतमामन्दनयमात्मानमुपसङ्क्रामति तदप्येष श्लाको भवति ॥ ४ ॥

sa yashchāyam purnshe, yashchāsāvāditye sa ekah, sa ya evam vid asmatlokātpretya etamannamayamātmānamupasamcrāmati, etam prānamayamātmānamupasamcrāmati, etam manomayamātmānamupasamcrāmati, etam vijñānamayamātmānamupasamcrāmati, etamānandamayamātmānamupasamcrāmati, tadapyesha shloko bhavati ॥ 4

Translation :— One who realises the Monitor-self in the cavity of his heart whose Substratum : Prototype is the Transcendental Ānandamaya Divinity shining with all His Effulgence at that plane of Transcendence transcends all the koshas such as annamaya, manomaya etc, and attains the Abode of Ānandamaya Purusha on his departure from this world.

As to that there is the following verse.

Purport :— (i) *Bhisha* : literally out of fear. But I have put here by dint of His Command because in

fact, the Will of Almighty makes the great cosmic forces to abide by the laws of Nature ceaselessly without the least error.

In Mantras (2 and 3) the preceptor makes the disciple understand the various degrees of happiness which are most insignificant before the Bliss of Brahman. A man who is well-established in the sacred knowledge of the Vedic lesson and does not even crave the happiness that is derived by Hiranyagarbha Brahmā who possesses all the happinesses of the universe, is really happier than Brahmā. In the 4th mantra again an ātmarāma-purusha who has gone beyond death and thereby passed through the annamaya-kosha, prānamaya-kosha, manomaya-kosha first realises that his vijnānamaya-self, the unfettered soul enters into the Ānandamaya-self. As bound jiva (*anādi vahirmukha jiva*) at his ātmarāmi-jnāni stage first he attains the boundary of Nirguna-Brahman-state of the Supreme Divinity. Before he attains the Nirguna-state he is hallucinated by the theory of Impersonal Brahman which vanishes at the approach of intuitive wisdom by dint of pure devotion if he is so fortunate. Sages like Chatussanas and others of the Impersonal School, realising the theory of Impersonalism to be untenable, afterwards drank the Nectar of pure devotion. Bhāgavata says:¹ 'Even sages who are ātmarāma i.e. who are self-centered and remain at the state of complacent and equilibrium and who have cut asunder all the knots of the worldly bondage that

1. vide I, 7.10

they too are infatuated with unalloyed loving devotion to Sri Hari (Sri Krishna). Such is the All-attracting and charming Transcendental Bliss of Sri Krishna, the Supreme Substratum of the Divinity'. *'Harirhi nirgunah sākshāt Purushah prakriteh parah, Sa sarva-drik-upadrasthā Tam bhajan nirguno bhavet'* ॥ 'Sri Hari is the Supreme Purusha par-excellence and He is super-mundane and Transcendental; He is Omniscient and the Monitor of all souls—by devoting oneself to Him one becomes rid of the triple gunas of māyā'. Further the Bhāgavata says : *Bhakti-yogena Man-nishto Mad-bhāvāya prapadyate*—'One who stands firmly established in Me by treading the path of devotion gets himself finally dove-tailed in My Loving Devotion'.

Then for the question that : If absolute-Brahman is the ultimate goal of all spiritual practices, then, how is it possible for a Brahman-realised soul to render unalloyed devotion to the Supreme Personality in His Blissful Abode? In reply to this Sri Krishna says: 'Verily I, the Supreme Lord Sri Krishna with My All-beautiful Shyāmasundara Transcendental Form, am indeed the Mainstay of Brahman, the Sole-seat of Everlasting Immortality of the Eternal Religion of the Divine Love and of the Transcendental Bliss'. The great Brahman of the jñāni is the Self-Effulgent Glow of My Body'. Brahmasamhitā says:¹ 'The Non-differentiated Brahman is only the external effulgence emanating from the boundary-wall of the Transcendental Realm of Vaikuntha displaying the Triquadral Glory of Govindā.'

Sri Chaitanya Charitāmrita says: 'Brahman of the Upanishads is the halo of His Body and Indwelling-Paramātmā is only a partial Aspect of Him'.¹ 4

Lesson IX

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । आनन्दं ब्रह्मणो
विद्वान् । न विभेति कुतश्चेति । एतः वाव न तपति । किमहं
साधु नाकवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते
आत्मानः स्पृणुते । उभे ह्येष एते आत्मानः स्पृणुते । य एवं
वेद । इत्युपनिषत् ॥ सहनाववतु० इति शान्तिः ॥ इत्यानन्दवल्ली॥१॥

*Yato vācho nivaritante, aprāpya manasā saha, ānandam
Brahmano vidvān, na vibhēti kutashchaneti*

*etan vāva na tapati, kimaham sādhanākaravam, kimaham
pāpamakaravam iti, sa ya evam vidvānete ātmānam sprinute
ubhe hyevaisha ete ātmānam sprinute, ya evam veda,
ityupanishad, ityānandavalli ॥* 1

Translation :- As one gets the subjective realisation of the Transcendental Blissful Aspect of the Supreme Divinity wherefrom words turn back, together with the mind, not being able to attain—sheds fear completely for all time. Such a man of realisation indeed, never tormented with the thoughts of, 'Why have I not done the right? Why have I done the wrong?' (generally such thoughts torment a person during the time of his death). But a man of wisdom as stated above frees himself totally from these thoughts. For, indeed, having his

1. Also vide Vedānta Sūtras of Sri Ramanuja, by George Thibate V. 1, 1.13 pp. 212-214

thought concentrated upon the Blissful Divinity he redeems himself from these. Such is the secret doctrine.

Purport :- See the purport of 4th lesson of this Ānandavalli. A man of wisdom is not tormented with the thoughts.....It is to be known that when one makes his full surrender at the Lotus Feet of Godhead his whole life becomes a way of life transcending the worldly codes of right or wrong. He does not require any special effort to avoid wrongs. He transcends the norms of social or external standards. The terms *sādhu* and *asādhu* connote that a man of wisdom does not desire for heavenly joy nor does he fear hellish torments. Bhāgavata says:¹ 'One who listens to the Glorious Divine Pastimes of the Supreme Lord Sri Krishna with undivided attention (from an unalloyed devotee) is endowed with an unswerving devotional aptitude for Him which dissipates all notions of grief, infatuation and fear'. Further²: 'Brahman Aspect of the Supreme Lord as viewed by the gnostics is no doubt most serene and free from fear and full of consciousness. It is unstained by māyā and destitute of all diversities and is beyond the cause and effect; it is beyond the reach of words and transcends the fruits of actions which is attained as a result of diverse courses of discipline; this Brahman-aspect of the Supreme is the subject matter of the Upanishads. Māyā feels ashamed to stand before Brahman and she flees away from His presence'.

3. vide I. 7.7

2. Bh. II. 7.47

Just as in sinking a well or excavating a tank if the person who personally digs it, by chance becomes enriched with a treasure of enormous wealth, he naturally casts off his spade, his digging implements, so also the Yatis (recluses) who culture Brahman and Paramātmā do not feel any necessity for Sādhana, since, they have attained their Goal viz. Brahman-nirvān and Kaivalya. But the devotees of Sri Krishna, even after attaining the ultimate Goal viz. Divine Love for Him, continue their culture of devotion because they know that the Means is the End itself. 1

CHAPTER III

हरिः ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं
करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥ ॐ शान्तिः
शान्तिः शान्तिः ॥

*Harīh Aum saha nāvavatu, saha nau bhunaktu, saha virjyam
karavāvahai ॥ tejasvi nāvadhītamastu mā vidviṣāvahai Aum
shantih, shantih, shantih.*

Translation:- See the beginning invoking shloka.

Lesson I

भृगुर्वै वारुणिः । वरुणं पितरमुपसमार । अधीहि भगवो
ब्रह्मेति । तस्मा एतत् प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाच-
मिति । तत् होवाच । यतो वा इमानि भूतानि जायन्ते । येन
जातानि जीवन्ते । यत् प्रयन्त्यभिसंविशन्ति । तद् विजिज्ञासस्व ।
तद् ब्रह्मेति ॥ १ ॥

*Bhrigurvai vārunih. varunam pitaramupasasāra, adhiḥ
bhagavo brahmeti. tasmā etat pṛvācha-annam prānam chakshuh,
shrotram mano-vāchamīritam hovācha yato vā imāni bhūtāni
jāyante, yena jātāni jīvanti yat prayantyaabhisamvishanti,
tadvijijnā-sasva, tad Brahmeti ||* 1

Translation:— Bhrigu, the son of Varuna, approached his father Varuna and asked, 'Bho Bhagavan, celebrated master, teach me about the knowledge of Brahman' as also a means to attain Brahman'. He (Varuna) explained to him know thus: 'food, prān (life), sight, hearing, mind and speech are the vehicles to lead to Brahman'. He further said: 'Seek to know Him from Whom all beings are born; having been born, by Whom they remain and on departing they enter into Whom—He is the Brahman.'

Purport:— Bhrigu, with all sincerity and in a disciplined way approached his Brahmajna father Varuna for getting enlightenment to have realisation of Brahman. Varuna at the very out-set told him, 'Dear one, don't be an agnostic, thinking that everything is void or illusion whereas utilise your all the senses including the body as the vehicles for attaining the Brahman from Whom all the beings are created, by Whom they are sustained and finally they all have to take recourse to Him. The universe has its origination, sustentation and dissolution in Brahman. So do follow the method to know Him. When body, prān, sight, hearing, mind and speech are spiritualised they together form the gateways to wisdom. Mahāprasād purifies the body and the thought. I

Lesson II

स तपोऽतप्यत । स तपस्तप्त्वा—

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्धयेव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति ॥ तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तः होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

sa tapo-atapyata, sa tapastaptvā annam brahmeti vyajānāt, annāddhyeva khalvimāni bhūtāni jāyante, annena jātāni jivanti, annam prayantyaabhisamvishantīti, tadvijnāya, punareva varunam pītarāmupasasāra, adhihi bhagavo brahmeti, tam hovācha tapasā brahma vijijnāsasva, tapo brahmeti, sa tapo-atapyata, sa tapastaptvā ॥

1

Translation :— Bhrigu performed austerity, and having performed austerity he experienced that food is Brahman, for, indeed, all beings here are born from food and having been born they are sustained with food—again on departing they enter into matter from which food is produced.

But he could not be satisfied with such discrimination so he again approached his father Varuna and asked, 'Revered master, teach me real means to approach Brahman'? Then the father said to him, 'Seek to know Brahman, through austerity; austerity is the means to Brahman-realisation'.

Purport :— Bhrigu, the sincere aspirant no doubt penetrated upon the instructions of his father and understood although food is apparently the cause of livelihood but soon he realised that food produces

the corporeal body which is subject to decay and death whereas Brahman is Chit; so he returned to his father and his father Varuna now simply says, 'seek to know Brahman through austerity.' Here it is taught that matter cannot be the cause of creation. Gita¹ says : 'From food the corporeal body of a jiva is born'. Bhāgavata² : 'From food the semens are formed'. 1

Lesson III

प्राणो ब्रह्मेति व्यजानात् । प्राणाद्धयेव खल्विमानि भूतानि
जायन्ते । प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्याभसंविशतीति ॥

तद्विज्ञाय । पुनरेव वरुणं पितरमुपसमार । अधीहि भगवो
ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स
तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

*prāno brahmeti vyajānāt, prānāddhyeva khalvimāni bhutāni
jāyante. prānena jātāni jivanti, prānam prayantya bhisamvishanti
iti, tad-vijnāya, punareva varunam pitarām-upasasāra adhihi
bhagavo brahmeti tam hovācha-tapasā brahma vijijnāsasva,
tapo brahmeti, sa tapo-atapyata sa tapastaptvā ॥* 1

Translation :- Next, Bhrigu penetrated upon the advice of his father and determined that prāna might be Brahman for indeed, all beings here are born from breath (prāna), after birth they live due to breath, on deceasing they enter into breath. But he could not be satisfied with such introspection; so, once again he approached his father Varuna and asked:- 'Revered master, teach me, real means for realising true Aspect of Brahman?' Then the father

1. vide III. 14

2. vide VII. 15.51

said, 'Seek to know, Brahman through further austerity; austerity is the means to Brahman-realisation'. He further penetrated upon the advice of his father and having observed austerity.....

Purport :- In these two lessons of 2nd and 3rd philosophy of Sāṅkha Darsana is refuted that neither the purusha or prakriti can be the substratum of beings.

Lesson IV

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि भूतानि
जायन्ते । मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति ॥
तद्विज्ञाय । पुनरेव वरुणं पितरमुत्तससार । अधीहि भगवो
ब्रह्मेति । तः होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स
तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

*Mano brahmeti vyajānāt, manaso hyeva khalvimāni bhūtāni
jāyante, manasā jātāni jivanti, manah prayantyaabhisam-
vishantīti, tadvijnāya. punareva varunam pitaramupasasāra,
adhihi bhagavo brahmeti, tam hovācha-tapasā brahma vijijnāsasva,
tapo brahmeti, sa tapo-atapyata, sa tapastaptvā ॥*

Translation :- Bhrigu, next determined that mind might be Brahman, for indeed, all beings here are born from mind, when born they live by mind and into mind, when departing, they enter. But he could not be satisfied with such discrimination, once again approached his father Varuna and asked, 'Venerable master, kindly instruct me proper means for knowing Brahman'. Then the father replied, 'Go further through austerity, realise Brahman as austerity is the means. He further penetrated upon and had introspected.

Purport :- This time he concentrated upon mind realised that mind is the will-power of the cosmic being. Beings here are sustained through life by acting and reaching with the environment through mind. But soon he realised that mind is changeable and it cannot be the substratum of beings as it cannot account for all aspects of the universe. In the world of man, we have the play of intelligence. Intelligence frames concepts and ideas and plans the means for their realisation. So Bhrigu finds the inadequacy of the principle of mind. Here the Yoga school is refuted as *Mananigrantāt* is the final view of life in this school. 1

Lesson V

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्धेयव खल्विमानि भूतानि
जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभि-
संविशन्तीति ॥ तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि
भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो
ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

*Vijnānam brahmeti vyajānāt, vijnānāddhyeva khalvimāni
bhūtāni jāyante, vijnānena jātāni jīvanti, vijnānam prayanty-
abhisamvishantīti; tad vijnāya, punareva varunam pitaramupa-
sasāra | adhihi bhagavo brahmeti | tam hovācha | tapasā
brahma vijijnāsasva, tapo brahmeti, sa tāpo - atapyata, sa
tapastaptvā. ||* 1

Translation :- Now, having followed the path of Induction at the final stage of discrimination Bhrigu identifies the vijnānamaya-self (jiva-soul) with Impersonal-Brahman for, verily, due to vijnānamaya-self's existence brought the birth and on that account

one remains alive and on that everything is desolated into Him. But even then he could not be fully satisfied with this Abstract Impersonalism so, once again he approached his father Varuna and asked, 'Venerable true-well-wisher of me, kindly unreservedly tell about the perfect method of Brahman-realisation?' His father replied, 'Seek to realise Brahman through your intuitive wisdom. That is the only Method to get Subjective Realisation of Brahman. Now, Bhrigu having cognition of his soul took recourse to Deductive Process or Path of unalloyed devotion.

Purport :- Bhrigu first taking recourse to Inductive Process felt the identity of *vijnānamaya*-self viz. individual *jiva*-soul with Impersonal Brahman. But it could not be fully solicited because he could know that the individual soul could never be the cause of the entire universe as it is contradictory in principle *yato vā imāni bhūtāni jāyante* (see 1st lesson of this valli). So Bhrigu now abandoned this theory of Inductive Process. And this time, when he approached his father who realised that his son now has truly got the cognition of the soul, enlightens him to follow the Deductive Process or Path of Devotion. 1

Lesson VI

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्ब्रह्मेव खल्विमानि
भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं
प्रयन्त्यमिसंनिशन्तीति ॥ सैषा भार्गवी चारुणी विद्या । परमे
व्योमप्रतिष्ठिता । स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो

भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्
कीर्त्या ॥ १ ॥

*ānando brahmeti vyajānāt, ānandāddhyeva khalvimāni
bhūtāni jāyante, ānandena jātāni jivanti, ānandam prayanti-
abhisamvishantiti, saishā bhārgavi vārūni vidyā parama vyoma
pratishthitā, sa ya evam veda pratitishthati annavān, annādo
bhavati, mahān bhavati prajāyā pashubhi brahmavarcchasena
mahān kīrtiyā ॥*

Translation :- Bhrigu now realised that Brahman is Bliss, for, truly, indeed, beings here are born from the Blissful Brahman, when born they live by His Bliss and into Bliss, when departing, they enter.

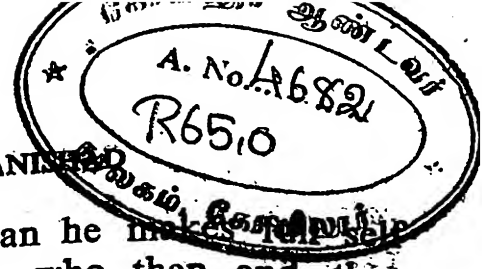
This is the wisdom of realising the Supreme Truth cogently substantialised by Bhrigu Vārūni whereas its foundation is at that paramount plane of Transcendence. One who is cognitioned with this Truth becomes firmly well-balanced in leading a way of life and naturally he gets yoga-kshema. He also makes his life glorious having gained ideal and devoted offspring, cattle and splendour of Divine Wisdom. His glory spreads all through.

Purport :- A true spiritual preceptor, all on a sudden does not unfold the Supreme Spiritual Wisdom without examining the endurance and capability of the disciplined aspirant. So he gradually imparts the Wisdom; waits and observes how the aspirant synchronises with his progressive effort to reciprocate the final wisdom. As we know, Sri Dronāchārya asked, 'Arjuna, now observe and aim at your target.' Arjuna first observed a tree. But Acharya replied. 'It is mere gross observation.

Be more penetrated. Arjuna the wise next replied, 'I observe only a bird. Next, only the head of the bird, next only an eye.' Acharya joyously replied, 'Dear one, now really you have reached your target, aim at'. Here too we find Varuna accordingly gave liberty to Bhrigu for finding the Truth, first through discriminating faculty. Bhrigu also accordingly applied such method of discrimination and gradually found that neither the corporeal body which is sustained by food, nor the vital air (*prāna*), nor the mind can be adequate to merit the highest status of Brahman on the ground that corporeal body is perishable, *prāna* is unconscious, mind is changeable and even so the *vijnānamaya* individual soul—all these can never be the causes of creation of the entire universe.

Indra and Virochana both went to Brahmā and asked him, 'Sir, tell us who is the real self?' Brahmā took a looking glass before them and showing their own reflections upon it, said, 'This is the self. Go and realise it.' Virochana was satisfied with this understanding but Indra returned and stage by stage, on enquiry learnt the Truth from Brahmā. Similarly here too Bhrigu was tested by Varuna.

In the first discriminating experience he goes to gross material philosophy of Chārvāka or Lokāyet and as he goes further he refutes them and, then gradually Sāṅkhya's Prakriti-Purusha-Vāda, Yoga and Nyāya philosophy and finally he refutes the Impersonalism of Monistic Philosophy. Next, when he realises incapability of Inductive Process to reveal



the True Aspect of Brahman he makes complete surrender to the Preceptor who then and there enlightens him to the path of devotion.

Now, having taken recourse to the Deductive Process viz. Path of Devotion Bhrigu endowed with intuitive wisdom soon got the Subjective Realisation of Supreme Divinity Who is the Substratum of Bliss. So the Shruti affirms one who is cognitioned with intuitive wisdom, to him everything is gained. Bhagavān Himself says in Gitā,¹ 'My devotees have surrendered everything to Me and it is My duty to bestow on them, and preserve carefully, what they are in need of. I feel delight in helping them in all possible ways'.

1

Lesson VII

अन्नं न निन्द्यात् । तद् व्रतम् । प्राणो वा अन्नम् ।
शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः ।
तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति ।
अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥ १ ॥

Annam na nindyāt, tadvritam prāno vā annam, shariram-annādam, prāne shariram pratisthitam sharire prānah pratisthitah, tadetadannamanne pratisthitam sa ya etadannamanne pratisthitam veda pratitisthati, annavānnādo bhavati mahān bhavati prajayā pashubhirbrahmavarcchasena | mahān kirtyā ||

1

Translation:— Don't be a monist taking into account that everything else except Brahman is illusive. An aspirant should take the path of Yukta-

vairāgya and hence, one should not disregard partaking proper type of food. That should be observed as a pious rule, life indeed depends upon food; body is sustained by food, life gets strength on body's fitness. So body and life both have their fitness on food. He who follows this path of yoga and kshema becomes steadfast in his spiritual welfare. He enjoys food commanding sufficient food. He becomes great in progeny, in cattle and in the splendour of sacred wisdom and also in fame.

Purport :— Here the preceptor teaches an aspirant that he should not at any rate take to the path of artificial abnegation considering everything of the universe is illusive. But yoga and kshema are required for perfection. The Lord Himself says in *Gītā*,¹ 'My devotees accept all things that are conducive to Hari Bhajan. It is My duty to bestow on them, and preserve carefully, what they are in need of.' Therefore they honour food as *Mahā-prasādam* and they maintain the body for engaging their *kāya*, *mana*, *vākya* (body, mind, speech) exclusively for the Service of the Lord. *Manu*² also says : 'Let him worship food daily and partake of it without revealing it.'

Lesson VIII

अन्नं न परिचक्षीत । तद् व्रतम् । आपो वा अन्नम् ।
ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः
प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने

1. vide IX. 22

2. vide II. 54

प्रतिष्ठितं वेद प्रतिष्ठिति । अन्नवानन्नादो भवति । महान्
भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Annam na parichakshita, tadvratam, āpo vā annam, jyotirannām, apsu jyotih pratisthitam, jyotishyāpah pratisthitāh tadetadannamanne pratisthitam sa ya etadannamanne pratisthitam veda, pratisthati, annavānannādo bhavati mahān bhavti, prajayā pashubhi brahmavarcchasena, mahān kirtyā ॥ 1

Translation:- One should not despise food. That should be accepted as a vow; water, indeed, is food. Energy (*jatharāgni*) consumes the food. Water and energy simultaneously depend upon each other. So body and life both have their fitness on food. Therefore, he who follows this path of yoga and kshema becomes steadfast in his spiritual welfare. He enjoys food commanding sufficient food. He becomes great in progeny, cattle, in the splendour of sacred wisdom and also in fame.

Purport:- Gita¹: Animated objects come into being from food. Food grows from rains. Cloud is produced from yajna or fire (heat). Or it may be understood that there is energy in the water. We know there is *Bādabānal* (fire) in the ocean. Not only that, the scientists utilise water for generating electricity. 1

Lesson IX

अन्नं बहुकुर्वीत । तद् व्रतम् । पृथिवी वा अन्नम् ।
आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे
पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्न-

1. vide III. 14

मन्ने प्रतिष्ठितं वेद प्रतिष्ठिति । अन्नवानन्नादो भवति । महान्
भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

*annam vahu kurvita, tadvratam prithivi vā annam, ākāsho-
annādah, prithivyāmākāshah pratisthitah, ākāshe prithivi
pratisthitā, tadetadannamanne pratisthitam, sa ya etadannamanne
pratisthitam veda, pratisthatti, anna-ānannādo bhavati, mahān
bhavati, prajayā pashubhir-brahmavarcchasena, mahān kirtya ॥*

Translation :- One should cook food not for himself but for the pious guests as well as for the dependants, that should be kept in mind. The earth, indeed, is food. Ether substantialises the food. Ether is in the universe and universe is in the ether. Therefore body and life both have their fitness on food. So he who follows this path of yoga and kshema becomes steadfast for his spiritual welfare. He enjoys food commanding sufficient food. He becomes great in progeny, in cattle and in the splendour of sacred wisdom, and also in fame.

Purport :- In these three lessons it is stated that an aspirant as long as he remains on earth he is equally dependent upon food, water, heat and air but food is the vital thing although the food is substantialised by others. As he knows that food is essential for him accordingly he should supply food to the needy ones who also follow his path viz. God-realisation. Sri Rupa Goswāmi says (Upadeshāmrita): 'One should with all love feed sumptuously the devotees of God and also with all delight honour Mahāprasādam when offered by the devotee—such acts are of divine affection.'

Lesson X

न कंचन वसतौ प्रत्याचक्षीव । तद् व्रतम् । तस्माद् यया
 कया च विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमि-
 त्याचक्षते । एतद् वै मुखतोऽन्नं राद्धम् । मुखतोस्मा अन्नं
 राध्यते । एतद् वै मध्यतोऽन्नं राद्धम् । मध्यतोस्मा अन्नं
 राध्यते । एतद् वा अन्ततोऽन्नं राद्धम् । अन्ततोस्मा अन्नं
 राध्यते । य एवं वेद ॥ १ ॥

*Na kanchana vasatau pratyāchakshita tad-bratam, tasmād-
 yayā - kayā cha vidhayā vahvannam prāpnuyāt, arādhyasmā
 annamityāchakshate, etatvai mukhato-annam rāddham, mukhato-
 asmā annam rādhyate (etatvai madhyato annam rāddham,
 madhyato-asmā annam rādhyate) etadvā antato-annam rāddham
 antato asmā-annam-rādhyate, ya evam veda ॥* 1

Translation :— Don't refuse to welcome chancely guests with food and shelter—this should be a vow. Therefore by any means one should get food for such a guest to his satisfaction. It is for the sake of such a guest that food should be prepared, so is the declaration for an householder. Food that is prepared should be given first to the guest with all affection and love and not to be offered without any love or unwillingly in a disgusted mood. The reward to the givers accrues as per the method offers. He who knows this and acts accordingly will help ripening the fruits.

Purport :— In the previous lessons it is stated that food should be preserved abundantly. But for what? If you are an aspirant, food is to be preserved for maintenance of devout chancely-guests. By all

means such a chancely guest should be looked after with food and shelter—not as an obligation but as a vow. It is stated that great Sri Rāmānujachārya had two family disciples; one was very rich but never a guest could expect a grain from him, whereas the other one was very very poor. It was very hard for the couple to get even one meal a day, that too with pious begging. Sri Rāmānujachārya along with a disciple approached this poor householder for alms. It so happened that at that time the master of the house had gone out. The pious lady found that not a grain remained in the house, yet she heartily welcomed the guests with washing the feet and offering seats. She unhesitatingly approached a rich man who was having an evil eye upon her which she knew; yet such a pious and an ideal lady had to make a promise to meet him once after serving her great guest and collected the materials for entertaining the guest. Her devotion to her Guru was so great that she cared nothing else than to service her spiritual Guru. Here, after giving sumptuous feeding to the Āchrāya, she for keeping up her promise went to the man with some remnants from the plates of her Guru and requested him first to honour it before she is touched. What a wonder, no sooner the man tasted the Prasādam then a flash of light illumined his heart and he at once fell at her feet with a supplication to pardon him for his evil design.

What a glory of serving a genuine chancely devout guest! The spirit of real Guru-sevā not only saved the chastity of an ideal lady but also transformed the blackest iron into dazzling gold.

Our Lord Sri Chaitanya served with His Own Hands the recluse guests sumptuously. 1

क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः ॥ कर्मेति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः ॥ अथ दैवीः तृप्तिरिति वृष्टौ । बलमिति विद्युति ॥ ५ ॥

Kshema iti vāchi yogakshema iti prānāpānayoh, karmeti hastayoh; gatiriti pādāyoh, vimuktiriti pāyau, iti mānushih smājñāh, atha daivih, triptiriti vṛstau valamiti vidyuti ॥ 2

Translation :- An aspirant must have control over his tongue. He must control and regulate his in-breath and out-breath knowing pretty well that even lifting the little finger of his hands and moving an inch by his legs cannot be possible without the Will of God. Nay, even evacuation through the anus (here procreation) is also His design, these are all of body-concerned; next, with reference to the celestial phenomena even proper rains are when He is pleased. Even flash of lightning i.e. to get cognition of some with intuitive wisdom which is the real strength is bestowed by Him.

Purport :- Here in this Mantra how an aspirant should observe above all the Hands of God in his leading 'a way of life' is revealed. This is possible when exclusively the speech and breathing are controlled and regulated towards the Divine Purpose. Physical and celestial events are to be regulated and utilised to His Service. It is He when He is pleased, provides yoga and kshema to the aspiring soul.¹

1. vide G. IX. 22

Finally hope and aspiration gain strength when He peeps into the heart like a lightning which gives hope for impending rains. So an aspirant finds the darkened night passed and the day-light follows to illumine his soul for ever. In all these, is the bestowing of His Grace only.¹ 'Whatever object is conspicuous by virtue of its grandeur, glory, might, sublimity, beauty or lowliness, it has its origin in a fragment of My Divine Splendour'.² 2

यश इति पशुषु । ज्योतिगिति नक्षत्रेषु । प्रजातिरमृतमानन्द
इत्युस्थे । सर्वमित्याकाशे ॥ तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति ।
तन्मह इत्युपासीत । महान् भवति । तन्मन इत्युपासीत । मानवान्
भवति । तन्नम इत्युपासीत । नम्यन्तेऽस्मै कानाः । तद् ब्रह्मे युपासीत ।
ब्रह्मवन् भवति । तद् ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते
द्विषन्तः सपत्नाः । परि येऽप्रिया भ्रातृव्याः ॥ ३ ॥

*Yasha iti pashushu, jyotiriti nakshatreshu, prajātirā -
mrityamānand, ityupasthe, sarvamityākāshe tad pratisthetyupāsita
pratisthāvān bhavati, | tanmaha ityupāsita, mahān bhavati,
tanmana ityupāsita mānavān bhavati ॥ tannama ityupāsita,
namyante asmai kāmāh, tadbrahmetyupāsita, brahmavān bhavati,
tad brahmanah parimara ityupāsita parjyenam mriyante
dvishantuh sapatnāh, pari ye-apriyā bhrātrivryāh ॥* 3

Translation :- The Divine Splendour is observed in every aspect whether phenomenal or celestial: splendour in the cows, light in the stars (here sun and moon), procreation, immortality, and bliss in the generative organ, and everything in the space. Should one meditate upon Him as the Substratum of

1. vide G. X. 41

2. Also vide Bh. II. 6.45 and XI. 14.60

all, one becomes well-established. Should one contemplate on these as His Glories (Vibhuti) or that His Glories pervade althrough these, one becomes great; should one contemplate upon, thinking Him as the force of mind, one becomes possessed of mindfulness i.e. one gets occult powers. When one contemplates upon Him as the Supreme Divinity, one attains Him. But when He is worshipped as destructive power one's hateful rivals perish and also those who are his unfriendly enemies.

Purport:- He finds how wonderful is the creation of God that He has provided wonderful food, the milk in the cows. How He has made the sun and moon including stars to shine and substantiate the life in beings as procreation, immortality and bliss in the generating organ. When conjugal wedded love-dalliance is looked at for a divine purpose it first brings procreation for perpetuation of the race and finally it is divinised bringing unto the immortality and Divine Bliss. Therefore in Vedic religion household life is considered so holy and purposeful. The Glories of God pervade althrough the space. Next, it is spoken that if anybody wants a particular type of gain then let him worship a particular aspect of God's Divine Glory. In the Gītā we find¹ 'those who seek success in their actions for material or celestial gains worship the gods here in this world.' But when He is worshipped as the very Supreme Divinity of Blissful Embodiment, one attains Him -

3

1. vide IV. 12

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । स य एवंविद् ।
अस्माल्लोकात् प्रेत्य । एतमन्नमयमात्मानमुपसङ्क्रम्य । एतं
प्राणमयमात्मानमुपसङ्क्रम्य । एतं मनोमयमात्मानमुपसङ्क्रम्य ।
एतं विज्ञानमयमात्मानमुपसङ्क्रम्य । एतमानन्दमयमात्मानमु-
पसङ्क्रम्य । इमाँल्लोकान् कामाक्षी कामरूप्यनुसञ्चरन् । एतत् साम
गायत्रास्ते । हा ३ बु हा ३ बु हा ३ बु ॥ ४ ॥

*Sa yashchāyam purushe, yaschāsāvāditye, sa ekah | saya-
evam-vid, asmān - lokāt pretya, etamannamayamātmānamupa-
samcramya etam prānamayamātmānam - upasancramya etam
manomayamātmānamupasancramya, etam vijñānamayamātmāna-
mupasamcramya | etamānandamayam - ātmānamupasamcramya -
imān - lokān kāmānni kāmārupyanusancharan, etat sāma
gāyannāste, hā vu, hā, vu, hā, vu ||*

4

Translation :- One who is the Monitor-self dwelling in the cavity of one's heart and the One Who is the Purushottama residing at that plane of Transcendence with all His Effulgence—both are the same.

He who realises this Truth, on final departure from this world transcends successively annamayakosha, prānamaya-kosha, manomaya-kosha, and getting fully cognised with intuitive wisdom enters into that world of Transcendence which is Blissful. It may so happen that on God's mission he may have his births either in the upper regions or even in the lower or nether worlds into any species but at his free will he moves and enjoys his life with his own freedom, when all the deities are at his call. So he sings the following Sāma-chant 'Oh wonderful! Oh wonderful, Oh wonderful'!

Purport:- On realisation of Purusha, Monitor-self identical with Purushottama Who dwells in that world of Transcendence with all His Effulgence one goes beyond annamaya-kosha etc. and attains final Beatitude. For the mission of God he may come down to any world in any species but his such birth is with his full freedom and with a purpose of Divine Cause. As it is stated in the Bhāgavatam¹ 'They being liberated, go wherever they like as their path is unobstructed. They freely range over the regions of the gods, siddhas, sādhyas, gandharvas, yakshas, men, kinnaras, nāgas, ascetics, chāranas, bhairavas, vidyādhara, brāhmanas and cows. They have no attachment for any place or beings.'

Everywhere they find joy, the Bliss pervades althrough them.² 4

हा ३ वु, हा ३ वु, हा ३ वु अहमन्नमहमन्नमहमन्नम् । अह-
मन्नादोऽहमन्नादोऽहमन्नादः । अहं श्लोककृदहं श्लोककृदहं
श्लोककृत् । अहमस्मि प्रथमजा ऋताऽस्य । पूर्वं देवेभ्यो अमृतस्य
नाऽभायि । यो मा ददाति स इदेव माऽवाः । अहमन्नमन्न-
मदन्तमाऽन्नि । अहं विश्वं भुवनमभ्यभवाऽम् । सुवर्नं ज्योतीः ।
य एवं वेद । इत्युपनिषत् ॥

1. vide XI. 2.23

2. Dr. S. R. says: 'The enlightened one attains unity with the allhas become one with the All.....He expresses wonder'. If one has become united loosing his all individuality then how that one can express wonder -it is most confusing. 'When we realise the Truth we can assume any form we choose'-this is also stated by S. R. in this context. Therefore he agrees even after Brahmanhood there remains one's individuality.

*ahamannamahamannam aham annam | ahamannādo aham-
annādo | ahamannādah aham shlokakridaham sloka kridaham-
shlokakrit, ahamasmi prathamajā ritā sya, purvam devebhyo
amritasya nā bhāyi yo mā dadāti sa ideva mā vāh ahamannam
annamadantamādmī | aham vishvam bhuvanamahyabhavām
suvarna jyotir ya evam veda ityupanishad ||* 5

Translation :- Here *aham* denotes to *Brahman* *atrāham-shavdah paramātmah* so the meaning should be as such that it is I (Brahman) am the food of the body, mind and soul viz. the Bliss of Brahman is only the food for the body, mind and soul I (Brahman) am Enjoyer of the body, mind and soul viz. one's body, mind and soul are engaged for the gratification of My Senses. I (Brahman) am the Enchanter or Stimulator of body, mind and soul. I (Brahman) am the Fountain-source of all creatures. I (Brahman) am the Primeval God, existed before the creation of gods in the centre of immortality, i.e. I am the Giver of Immortality to them,—the preceptor who imparts this sacred lesson to a devoted disciple he indeed, serves Me. I am Immanent and Transcendent. At the time of dissolution the Universe enters into My Hiranyagarbha-self.'

One who realises Me (Brahman) as such, receives a brilliantly shining personality i.e., he gains fully spiritualised divine form.'

Thus the sacred doctrine ends.

Purport :- Anna¹:- The monists take it into account that it is a chant by one who has become one with Brahman in all His fulness and unity. But

1. Sri Rāmānuja says : *anna : a-chetanam, tad :—bhoktaram chetanam cha admi vyāpnomi.*

how duality remains for a Brahman-nirvan soul so that he can chant? Whereas for the Vaishnava-Āchāryas Aham denotes Brahman.

A liberated soul enjoys an ecstatic rapture in realising the sacred purpose of his life that his body mind and soul can be sustained with the food of the Bliss of Brahman. The God has so graciously engaged his body, mind and soul at His service for His Sense-gratification (*tad-toshanam*). It is Brahman Who alone enlivens the body, mind and soul. The Lord is the Fountain-source of every being. He is the Primeval God existing before any other god became existent. It is He Who is the Bestower of immortality and none else. True type of service to Him is enlightening others with the Divine Knowledge. He was existent before the creation. He exists ever and after the dissolution of the universe. He alone will exist and the entire universe along with the beings in their seed-form will enter into His Hiranyagarbha-self. One who realises the Brahman as Immanent and Transcendent, gains a non-material and brilliantly shining divine form.

शान्तिस्तुक्तम्

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा ।.....

Translation :- Pl. see at the beginning.

Here ends the Taittiriya Upanishad.

By the unreserved grace of my Divine Master I could complete the English rendering of this Upanishad on the very auspicious day corresponding to Sri Vyāsapujā Day, the advent day of His Divine Grace Bhakti Siddhanta Saraswati Goswami Thakur on 6th Feb. '80.

1934-1935

1936-1937

1938-1939
1940-1941
1942-1943
1944-1945

1946-1947

ऐतरेयोपनिषद्

AITAREYA - UPANISHAD

ALL GLORY TO SRI GURU AND GAURANGA

AITAREYA-UPANISHAD

Introduction

The Aitareya Upanishad belongs to the Rig-Veda; it contains three chapters comprising chapters 4th, 5th and 6th of the second section of Aitareya Āranyaka of the Rig Veda. This Upanishad is attributed to Mahidāsa Aitareya, who is considered as an Incarnation of Nārāyana according to Sri Madhvāchārya. But tradition has (as recorded by Sāyana) that Mahidāsa was the son of a woman Itara by name. She might not belong to Brāhmin caste but her son having got enlightened with Divine Wisdom, was raised to the status of a great Rishi and hence the name for this after him matronymically. As stated earlier that this Upanishad contains only three chapters of which the first chapter deals with, pre-creation period of the universe when the Godhead alone remains. The universe or Prakriti herself in her unmanifested form was withheld within His fold. Neither the māyā-shakti nor the jiva-shakti was then in their respective manifestation but He (God) Who is ever Self-some was having His Chit-leelā at that plane of Transcendence. Such a Leelā-Purusha Bhagavān just willed to make the universe manifest when first of all He

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created different world-sheaths including the earth and water which was followed by the creation of heavenly deities. When these deities desired to have food and shelter then human beings were got manifested because these deities got their desires viz. shelter and food fulfilled by presiding over the respective senses of the human beings. The devatās became recipient of *havya* and *kavya* at the yajnas performed by human beings i.e. after creating human beings God produced the Vedas to perform religious rites. The Lord next thought that without His superintending power how jiva-soul can withstand himself within the body and also there will be no possibility for him to get liberation—so the Lord as a Monitor-self entered within the jiva-self.

It is the fact, that the corporeal body with the aggregate of the senses incapacitates of functioning without a soul to superintend from within. So the body and the senses which are of material product (different composing elements of *māyā* or *prakriti*) must necessarily be superintended by some Chit-potency or *ātmā*. It is only the jiva-soul (*ātmā*) who as a monarch when resides in the palace of this body and for whose purpose the different functionaries, the senses, perform their respective duties.

Secondly, the Lord thought, 'If I do not remain as a Monitor-self along with the jiva-soul within, then how jiva-soul independently act without Me—as nothing moving or inert can exist bereft or independent of Me'

He entered through *vidriti*; the highest centre of spiritual consciousness which is known as *Brahma-*

AITAREYA-UPANISHAD

randra, situated in the centre of the brain. When finally the jiva-soul at death passes through this gate one reaches final beatitude. All the three conditions of waking, dreaming and deep - sleep are accounted here as dreams because even the ordinary condition of waking is not the cognitioned, or enlightened state of the soul. Thereby Shruti affirms that without spiritual illumination the Indwelling-Monitor neither can be seen through the eyes of a ordinarily waking man, nor can be dreamt of during the dream, nor the Bliss of Brahman can be felt at the heart during deep sleep. That is, some hypnotics may say, 'I can see the God through the naked eyes or I see Him at dreams and at deep - sleep I feel the Bliss of Brahman,—but all these are nothing but hallucinations. He is not sense - perceptible although He remains within the body. It requires spiritual enlightenment to observe Him within the heart.

The engrossed jiva - soul whose substratum is only the Indwelling Monitor-Self yet due to his māyic bondage and ego - centric nature he bethinks himself as the nominator. So the Indwelling Monitor - God thought of, what here would one desire to speak himself independent from Me? but next in another being He observes that a cognized soul exclaims, 'Oh within myself the Indwelling Monitor - self Whom at first I have seen or accomplished through inference as All - pervading Brahman—I see Him now.'

So here it is very very clear that there are two souls within the body of which one is the jiva - soul who again is of two catagories (i) engrossed and

TWELVE ESSENTIAL UPANISHADS

(ii) enlightened. The engrossed soul bethinks himself as the doer and blind about the God. Whereas the enlightened soul first through inference accomplishes All-pervading Brahman but finally gets the full vision of the Purusha : Indwelling-Monitor-God within his body as the very Substratum of his 'self.'

The second chapter deals with the topic of the corporeal body and its formation. Vāmadeva rishi states, 'while I was still in the womb of mother I could know the secret of the birth. My soul was engaged in hundreds of ironical bodies and it was beyond any hope of release. But this time having regained cognition of my soul and having possessed this human birth I could cut asunder the knots of māyic bondage.' He being fully established with intuitive wisdom by dint of following 'a way of life' of unalloyed devotion and having himself totally freed from hankering after desires became immortal and went to the world of Divinity. The third chapter speaks about ātman or soul who pervades all-through the body but is not known through gross or subtle senses. Whatever knowledge we derive, whether mundane or Transcendental, all are due to the wisdom of the soul or from the Substratum of all creation from Brahmā and celestial deities down to the grossest beings. One who realises the Absolute Reality Who is without a second attains immortality and goes to the world of Transcendence. Thus this Upanishad teaches concisely the highest Truth to the aspirant-souls who are aspiring after the freedom from the world and the attainment of Transcendental Bliss.



श्री श्री गुरु गीरांगी अयतः

ऐतरेयोपनिषद्

AITAREYA - UPANISHAD

Invocation

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरा-
वीर्म एधि वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीः अ नेनाधीतेना-
होरात्रान् सन्दधाम्यृतं वदिष्यामि सत्यं वदिष्यामि तन्मामवतु
तद्वक्तारमवतु अवतु मामवतु वक्तारमवतु वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ

*Aum vān me manasi pratishthitā, mano me vāchi pratis-
thitamāvirāvirma edhi | Vedasya ma ānisthah, shrutam me
mā prahāsih, anenādhitenāhorātrā nsandadhāmritam
vadishyāmi, satyam vadishyāmi, tanmāmavatu | tadvaktāramavatu
avatu māmavatu vaktāram-avatu vaktāram, Aum shāntih
shāntih shanti || Harih Aum ||*

Translation :- Bho, the Almighty Lord: My speech is well-established in my mind. My mind is well-established in my speech. Be graciously revealed unto me. Kindly be gracious enabling me to grasp the essence that the Vedas teach. May I not ever be unmindful to Vedic lessons. By this, that has been learnt, I maintain days and nights; I shall take recourse to right course and I shall speak the truth.

May that Lord protect me. May that Lord protect my preceptor. May that Lord protect me and protect my preceptor. May I observe peace all round.

CHAPTER I

Section I

आत्मा वा इदमेक एवाग्र आसीत् । नान्यत् किञ्चन मिषत् ।
स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

*ātmā vā idameka evāgra āsit, nānyat kinchana mishat sa
ikshata lokān nu srijā iti |* 1

Translation:- Before the creation of the universe verily the Brahman (the Supreme-personality of Godhead) along with His Self - some Potency was existent and nothing else remained separately, thereby it is to be known that His Tatasthā - shakti (jiva-souls) the māyā, His external-potency were not separately existing but they were within Him. So He, the Self-some Almighty thought let Me create the worlds.

Purport:- Before the creation of anything of the universe the Lord with His Transcendental-personality was remaining with His Self - some Potency or Swarupa-shakti. The jiva - shakti or His intermediary-potency and also māyā or His external potency were remaining within His fold. As we find, 'He thought or desired' and if God was to be Abstract Brahman without any Form or Quality then who was that that thought? So Purushottama with His Transcendental - personality ever remains: even before any creation took place.

The monists say that Absolute Brahman is without any characteristic, thereby they deny the very Transcendental Features of the Supreme Divinity observing the ephemerality and changeability of the phenomenal world—they come to their conclusion through their ‘Process of Induction’ that Supreme Brahman is void of any form and quality. They forget that the Supreme Brahman is not as such a Reality anthropomorphised and that if any form or quality is accepted then He would be interposed with changeability and ephemerality. In Srimad Bhāgavata.¹ Sri Bhagavān says, “Prior to the creation I alone existed and other than Me there was nothing gross or subtle, nor the very cause of both, viz. primordial matter. I exist as it is even after creation of this universe and also I alone will be remaining after all these disappear. I am the Supreme Truth (Object) without a second. There is no birth or death for Me, I ever exist that is in past, future and present. On My command the world is expounded and again it is composed—all these are done through My Potency whereas although I am the Efficient Cause yet there is no modification in Me. So, true ‘ism’ is that everything is related to Me in a theory of distinction and non - distinction which is the true import of the digested Vedic - knowledge and that is the established truth also.”

The Gitā :² “The reason is that the gods or the sages vainly try to unravel the mystery of My Origin, Descents and Deeds on the strength of their own

1. vide II. 9.32

2. vide X. 2

sense - experience or empiric knowledge, with the result that in spite of their strenuous efforts of mundane reasonings, they fail to transcend the limits of time and space and at last arrive at an imperfect negative principle which they call Impersonal Abstract-Brahman, void of all attributes and actions. But my ultimate Transcendental Reality is far beyond such dry wisdom born of extra-mundane conception. I am the Absolute Personality, I always manifest My Eternal Beautiful Human Form through the agency of My Inconceivable Internal Chit - Potency known as Yoga - mājā. I am the Fountainhead of all immaculate Essential Qualities, I am the Embodiment of All-Being-Intelligence and Bliss. Paramātmān or Isvara is My Partial Immanent Aspect manifested on the mundane plane as the Indwelling Guide of the universe, and Brahman is the imperfect attributeless negative Aspect of My eternal beautiful Form, not intelligible to the limited human understanding which is deluded by my *aparā* or māyik Prakriti. Both these Aspects, viz, Paramātmān and Brahman, are My respective analytic and synthetic Manifestations in the phenomenal world. Occasionally, when I manifest My eternal beautiful Form on the mundane plane through the agency of My Yogamājā, these intelligent citizens of heaven and sages of old, deluded by My māyik potency fail to conceive the Glory of My eternal inconceivable Power, wrongly think of My eternal beautiful Descent in Human Form as mortal and seek after self-absorption with the abstract undifferentiated Impersonal-Brahman as the ultimate end of human existence. But My

devotees are not empiricists. They know fully well that human reasoning with all its minutest discriminations and introspection is quite incompetent to comprehend the inconceivable Absolute Truth (Myself). They, therefore, take absolute shelter in Me and engage themselves whole-heartedly in the cultivation of pure Bhakti. Out of My infinite kindness, I offer them pure intelligence which enables them to realise My Transcendental Beautiful Human Form in their unalloyed existence.” 1

स इमाँल्लोकानसृजत । अम्भो मरीचीर्ममामपोऽदोऽम्भः परेण
दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः पृथिवी मरो या अधस्तात्ता अपाः
॥ २ ॥

Sa imāmllokān-asrijata, ambho marichirmaramāpah, adō-ambhah parena divam dyauh pratisthā-antariksham murichayah, prithivi maro yā adhastāttā āpah ॥ 2

Translation:- He created these worlds:- Ambahas, Marichi, Maram and Apah. That Ambahas is above the Dyaus or Svarga or heaven but the ever-existing Transcendental Abode of Supreme Divinity is the Substratum, Marichi is the middle region. This earth is *mara* or death because all beings on earth die with a very short span of life. The region of waters below the earth is the apah.

Purport:- Here initially the names of four worlds are maintained viz. Ambhah, Marichi, Maram and Aapah. Ambhah denotes actually all the five higher worlds viz. Satya (world of Brahmā). Tapah, Janah, Mahah and Svarga. Therefore Shruti clears out that Svarga or heaven is below the other

worlds and Dyauh-loka—the Ever-existing Transcendental Abode of Supreme Divinity is the Substratum. The world of Marichayah: the worlds are the middle regions being hallowed by the sun, moon, and stars. This earth is *mara* or world of death because all beings here are very very short-living. And the regions below the earth viz. seven nether worlds are known as Āpah.

In the Gitā we find¹ Lord says, ‘My Predominance over all the actions of māyā (Prakriti) is palpable, when she brings forth these sentient and insentient worlds, completely guided by My Glance, and they come into existence as the perverted reflections of My eternal blissful Realm’.

Bhāgavata :² “When the Supreme Lord charged the prakriti, the equilibrium of whose gunas had been disturbed by the destiny of the various jivas, the prakriti gave birth to the mahat - tattva.” 2

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति सोऽद्भ्य एव
पुरुषं समुद्धृत्य मूर्च्छयत् ॥ ३ ॥

Sa ikshateme uu lokā, lokapālān nu arijā iti, soadbhya eva purusham samuddhrityāmurcchāyat | 3

Translation :— He, the Lord thought: these indeed are the worlds (I have created). Let Me now create the custodians of these worlds. Right from the waters He drew forth and shaped a person (purusha).

1. vide IX. 10

2. vide III. 26.19

Purport :- Right from the water viz. from the Kāraṇa-abhdhi-Purusha viz. Hiranyagarbha as it is stated in Srimad Bhāgavata :¹ That Hiranmaya Purusha dwelt with all the jivas that lay dormant in an unmanifest state—for a thousand celestial years in the space having the shape of the interior of an egg with water surrounding it on all sides'. From the waters also may be understood that out of all the five constituent elements of the universe. 3

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाऽण्डम् । मुखा-
द्वाग्वाचोऽग्निर्नासिके निरभिद्येतां नासिकाभ्यां प्राणः प्राणाद्वायुरक्षिणी
निरभिद्येतामक्षिभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां
श्रोत्रं श्रोत्रादिशस्त्वङ्निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिव-
नस्पतयः हृदयं निरभिद्यत हृदयान्मनो मनश्चन्द्रमाः नाभिर्निर-
भिद्यत नाभ्या अपानोऽपानान्मृत्युः शिश्नं निरभिद्यत शिश्नाद्रेतो
रेतस आपः ॥ ४ ॥

*Tamabhyatapat, tasyābhitaptasya mukham nirabhidhyata
yathā-andam mukhāduāk, vācho - agnih, nāsike nirabhidyetām
nāsikābhyām prāṇah prāṇād-vāyuh, akshini nirabhidyetām,
akshibhyām chakshu shchakshushā ādityah, karnau nirabhi-
dyetām, karnābhyām shrotam, shrotrād dishah tvag nirabhidhyata
tvacho lomāni, lomabhya oshadhivanaspatayah, hridayam,
nirabhidhyata, hridayānmano manasashchashchachandramāh,
nābhirnābhidhyata, nabhyā apānah, apānānmṛityah, shishnam
nirabhidhyata shishnād retah, retasa āpah ॥* 4

Translation :- The Lord brooded upon the Hiranyagarbha-purusha and when He thus brooded over there burst forth the mouth as of an egg. From the mouth, speech, from the speech its

1. vide III. 6.6

guardian-deity Agni. The two nostrils burst forth and from the nostrils prāna (breath and from the breath its guardian-deity vāyu). Two eyes burst forth, from the sight its guardian-deity the sun. Two ears burst forth, from the ears hearing and from the ears its guardian-deity of the quarters of the space. Skin burst forth from the skin hairs and from the hairs herbs and trees. The heart burst forth, from the heart, mind, and from the mind its guardian-deity the moon. The navel the out-breath and from the out-breath its guardian-deity death. The generative organ burst forth; from the generative organ semen and from semen its guardian-deity the water-god (or Prajapatis).

Purport :— The Lord created by His Will from that Universal Egg the physical organs, senses and the guardian-deities of the senses. developing in the same order as that of a child in the mother's womb.¹

Section II

ता एता देवताः सृष्टा अस्मिन्महत्तर्पणवे प्रापतन् । तमशना-
यापिपासाभ्यामन्वर्जत् । ता एनमब्रुवन्नायतनं नः प्रजानीहि
यस्मिन् प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

*tā etā devatāḥ sṛistā asmin mahatyarnave prāpatamstama-
shanāyā pipāsābhyām anvavārjjat, tā enamabruvannāyatanam
naḥ prajānihi, yasmin pratisthitā annamadāmeti ॥ 1*

Translation :— Being created by the God these guardian-deities fell head-long in this mighty ocean of samsāra full of sufferings. The God subjected

1. vide Bh. III. 6.11-20

that Hiranyagarbha-purusha to hunger and thirst, therefore the guardian-deities having been created (being subjected by hunger and thirst) asked for : 'O the Creator, grant us an abode for us wherein we may be established and may eat food'. 1

ताभ्यो गामानयत्ता अब्रुवन् वै नोऽयमलमिति । ताभ्योऽश्व-
मानयत्ता अब्रुवन् वै नोऽयमलमिति ॥ २ ॥

tābhyo gāmānayat, tā abruvan na vai no-ayam alamiti |
tābhyo-ashvamānayat, tā ābruvan—na vai no—ayamlamiti ॥ 2

Translation :— The Lord led up a form of a cow for them. They said 'this indeed, is not sufficient for us. Next the Lord led up a form of a horse to them. They said : this indeed, is not sufficient for us. 2

ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं वतेति पुरुषो वाव सुकृ-
तम् । ता अब्रवीद्यथायतनं प्रविशतेति ॥ ३ ॥

tābhyah purushamānayat, tā abruvan — 'sukritam vateti,
purusho vāva sukritam, tā abravīt yathāyatanam pravishateti | 3

Translation :— The Lord led up a form of a human being to them. They said : 'Oh well done' a human being indeed is sufficient for our establishment. The Lord ordained them, 'do enter within it and establish thine-self in respective places.

Purport :— Here the form of the cow and the horse, point out that in the evolution of life human form comes after the quadrupeds. Therefore those forms were not capable of servicing the enjoying propensities of the deities. On the other-hand we

find in the Bhāgavata :¹ 'The Creator having created bodies of trees, reptiles, quadrupeds, birds, insects, and fish He (the Creator) was not satisfied ; He then created human body endowed with wisdom capable of realising Him (the Supreme Divinity), and He was delighted.

3

अग्निर्वाग्भूत्वा मुखं प्राविशद्राद्युः प्राणो भूत्वा नासिके प्रावि-
शदादितःश्चक्षुर्भूत्वाऽक्षिणी प्राविशद्दिशः श्रोत्रं भूत्वा कर्णौ प्राविश-
न्नोऽधिवनस्यतयो लोमानि भूत्वा त्वचं प्राविशश्चन्द्रमा मनो भूत्वा
हृदयं प्राविशन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिश्नं
प्राविशन् ॥ ४ ॥

*Agnirvāg bhutvā mukham prāvishat, vāyuh prāno bhutvā
nasike prāvishat, ādityashchakshurbhutvā akshini prāvishad,
dishah shrotram bhutvā karnau prāvishan. aushadhivanaspatayo-
lomāni bhutvā tvadham prāvishan, chandramā mano bhutvā
hrīdayam prāvishad, mṛtyurapāno bhutvā nābhim prāvishad,
āpo reto bhutvā shishnam prāvishan ॥*

4

Translation :- Then fire-god representing as speech, entered the mouth. Vāyu-god representing as breath entered the nostrils. The sun-god representing sight entered the eyes. The Dik-devatas (Prajāpatis) representing as hearing entered the ears. The deities of the herbs and trees representing hairs entered the skin. The moon-god representing as mind entered the heart. The death-god representing as the out-breath entered the navel. Water-god representing as semen entered the generative organ.

Purport :- The senses are instruments and their operation cannot take place without the powers that

1. vide XI. 9.28

yield and work the senses. In Bhāgavata¹ a full account of this is given. As soon as the seat of the organ appeared, the function and the power behind impelling the function, also manifested through the organ. In each case we are to understand the seat of the sense, the sense-organ, and the presiding deity distinctly as their seats and functions cannot be interchanged. That is why Lord has said that each may enter and be established at the respective places.

तमशनायायापिपासे अब्रुतामावाभ्यामभिप्रजानीहीति स ते अब्रुवीदेतास्वेव वां देवताभ्यामभ्याम्येतासु भागिन्यौ करोमीति । तस्माद्यस्य कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनायापिपासे भवतः ॥ ५ ॥

Tamashanāyā-pipāse abrutāmāvābhyāmaḥ - prajānīhīti, sa te abravidetāsveva vām devatāsvābhajāmyetāsu bhaginyau karomiti, tasmād yasyai kasyai cha devatāyai havir-grihyate bhāginyāvevāsyāmashanāyā-pipāse bhavatah ॥ 5

Translation :— (Now) Hunger and thirst prayed to the Creator : 'Assign a place for us. The Creator instructed them, 'I assign both of you a share among these deities'. Therefore to whatsoever god an offering is made hunger and thirst partake it.

Purport :— Without hunger and thirst none of the deities have access to their enjoyment—therefore a site is assigned to them in each and every deity dwelling in the senses of human beings. It shows that the deities too are not beyond the taint of samsāra such as hunger and thirst. 5

2. vide III. 6.12-24

Section III

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्ममेभ्यः सृजा इति ॥१॥

*sa ikshateme nu lokāshcha lokapālāshcha, annamebhyah
srijā iti* 1

Translation:— The Lord, after creating the universe and the gods, thought, 'Here are the worlds and their guardian-deities. Let Me create food for them'. 1

सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै सा
मूर्तिरजायतान्नं वै तत् ॥ २ ॥

*so-apo-abhyatapat tābhyoabhitaptābhyo murtirajāyata yā vai
sā murtirajāyatānnam vai tad* 2

Translation:— The Lord brooded upon the waters and from the waters so brooded upon sprang up a form. Indeed, that form which was produced indeed was food. 2

तदेनदत्सृष्टं पराङ्मत्यजिघांमत्तद्वाचाऽजिघृक्षत् तन्नाशक्नो-
द्वाचा ग्रहीतु । स यद्वैनद्वाचाऽग्रहैष्यदभिव्याहृत्य हैवान्नमत्रास्यत्
॥ ३ ॥

*Tadenad sristam parāg - tyajīghāmsat, tadvāchā - ajighrikshat
tan - nāshaknodvāchā grihitum sa yad - hainad - vāchāgrihai-
shyad-abhivyāhritya haivānnamatrasyat* 3

Translation:— Having been created, it sought to flee away. The being sought to seize it with speech but he was not able to grasp it with speech. If indeed, he had grasped it with speech, then merely with uttering food one would have been satisfied. 3

तत्प्राणेनाजिघृक्षत् तन्नाशकनोत्प्राणेन ग्रहीतुं स यद्वैनत्प्राणे-
नाग्रहैष्यदभिप्राप्य हैवान्नमत्रप्स्यत् ॥ ४ ॥

*tadprānenājighrikshat, tannāshaknot prānena grihitum sa
yadhainat prānenāgrahaishyadabhiprānya haivānnam trapsyat ॥ 4*

Translation :- The being sought to seize it with
breath but he was not able to grasp it with breath.
If indeed, he had grasped it with breath, then merely
with scent of food one would have been satisfied. 4

तत्त्वक्षुषाऽजिघृक्षत् तन्नाशकनोत्त्वक्षुषा ग्रहीतुं स यद्वैनत्त्व-
क्षुषाऽग्रहैष्यद्व्यात्वा हैवान्नमत्रप्स्यत् ॥ तच्छ्रोत्रेणाजिघृक्षत् तन्नाश-
कनोच्छ्रोत्रेण ग्रीतुं स यद्वनच्छ्रोत्रेणाग्रहैष्यच्छत्वा हैवान्नमत्रप्स्यत् ॥
तत्त्वचाऽजिघृक्षत् तन्नाशकनोत्त्वचा ग्रहीतुं स यद्वैनत्त्वचाऽग्रहैष्यत्
स्पृष्ट्वा हैवान्नमत्रप्स्यन् ॥ तन्मनसाऽजिघृक्षत् तन्नाशकनोन्मनसा
ग्रहीतुं स यद्वैनन्मनसाऽग्रहैष्यद्व्यात्वा हैवान्नमत्रप्स्यत् ॥ तच्छि-
श्नेनाजिघृक्षत् तन्नाशकनोच्छिश्नेन ग्रहीतुं स यद्वैनच्छिश्नेनाग्रहैष्य-
द्विसृज्य हैवान्नमत्रप्स्यत् ॥ ५-९ ॥

*Tacchakshustā ajighrikshat, tannāshaknocchakshushā
grihitum, sa yad hainacchakshushā - agrahaishyad dristvā
haivannamatra pspat, tad - shrotrenājighrikshat, tannāshaknoc-
chrotrena grihitum sa yad hainuh-shrotrenāgrahaishyacha-shrutvā
haivannamatrapasyat | tatvachā ajighrikshat, tannāshaknot tvachā
grihitum, sa yad-hainat tvachā grahaishyat spristvā haivānn-
amatrapasyat ॥*

*tanmnasā - ajighrikshat tannāshaknot - manasā grihitum sa
yad - hainanmanasāgrahaishyad dhyātvā haivānnamatrapasyat
tat - shishnenājighrikshat, tannāshanotshishnena grihitum, sa
yad-hainat-shishnenāgrahaishyad visrija hāivānnamatrapasyat | 5-9*

Translation :- The being sought to grasp it with sight but he was not able to grasp it with sight. If indeed, he had grasped it with sight, then merely with the sight of food one would have been satisfied. The being sought to grasp it with hearing but he was not able to grasp it with hearing of food. Indeed, he had grasped it with hearing, then merely with hearing food one would have been satisfied. The being sought to grasp it with the skin but he was not able to grasp it with the skin. If indeed, he had grasped it with skin or touch, then merely with touching food one would have been satisfied. The being sought to grasp it with the mind but he was not able to grasp it with the mind. If indeed he had grasped it with the mind, then merely with thinking of food one would have been satisfied. The being sought to grasp it by the generative organ but he was not able to grasp it by the generative organ. If indeed, he had grasped it by the generative organ, then merely by emission of food one would have been satisfied. 5-9

तदपानेनाजिघृक्षत् तदावयत् सैषोऽन्नस्य ग्रहो यद्वायुरन्ना-
युर्वा एष यद्वायुः ॥ १० ॥

*Tadapānenājighrīshat, tadāvayat, saisho-annasya graho
yadvāyurannāyurvā esha yadvāyuth |* 10

Translation :- The being sought to grasp it by the Apāna the digestive breath i.e., through the mouth with the help of the digestive breath which takes the food down the mouth into the stomach. He consumed it. Therefore it is the digestive breath

that consumes the food; and verily this digestive breath is the principle cause in sustaining the life by food.

Purport:- It is only the digestive breath viz. when the food is taken through the mouth which is below the organ of in-breathing nostrils (for which it is known apāna-vāyu) by the digestive breath (apāna-vāyu) down to the stomach the food is consumed. No other organ is equipped to grasp the food. Therefore the apāna-vāyu (digestive breath) is the vital energy that works throughout the alimentary canal and the digestive organs including the lower intestines. 10

स ईक्षत कथं न्विदं मद्दते स्यादिति स ईक्षत कतरेण प्रपद्या इति । स ईक्षत यदि वाचाऽभिः । हृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि श्रोत्रेण श्रुतं यदि त्वच स्पृष्टं यद मनसा ध्यातं यद्यपानेनाभ्यपानितं यदि शिशनेन विसृष्टमथ कोऽहमिति ॥ ११ ॥

Sa ikshata katham nvidam madrite syāditi; sa ikshata katarēnā prapadyā iti, sa ikshata yadi vāchābhivyāhritam, yadi prānenābhiprānitam, yadi chakshushā dristum yadi shrotrēna shrntam, yadi tvachā spristam, yadi manasā dhyātam, yadi-apānenābhyapānitam, yadi shishnena visristamatha ko-ahamiti ॥ 11

Translation :- The Lord be - thought Himself: 'How can this being remain without Me?' He (again) thought, 'through what shall I enter into the 'self' of the body.' He thought (once again), 'If the speech talks, if nostrils breaths, if the eyes see, if the ears hear, if the skin feels, if the mind thinks, if

the apāna-vāyu digests, and if the generative organ emits then what am I ?

Purport :- It is the fact, that the corporeal body with the aggregate of the senses incapacitate the functioning without a soul to superintend from within. So the body and the senses which are of material product (different composing elements of māyā or prakriti) must necessarily be superintended by some Chit-potency or ātmā. It is only the jiva-soul (ātmā) who as a monarch when resides in the palace of this body and for whose purpose the different functionaries, the senses, perform their respective duties.

Secondly, the Lord thought, 'If I do not remain as a Monitor - self along with the jiva - soul within, then how jiva-soul independently act without Me—as nothing moving or inert can exist bereft or independent of Me'¹ 11

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विद्वति-
र्नाम द्वास्तदेतन्नान्दनम् । तस्य त्रय आवसथास्त्रयः स्वप्नाः अयमा-
वसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

*Sa etameva simānam vidāryaitayā dvārā prāpadyata
saishā vidritirnām dvāstadetannāndanam tasya traya
āvasathāstrayah svapnāh, ayamāvasatho - ayamāvasatho -
ayamāvāsatha-iti* 12

Translation :- So, having opened the Brahma-randhra, the space of the skull, the Lord, indeed, entered through that opening. This opening is

¹ vide G. X. 39

known as vidriti, the place of Bliss or Nandana — delight. For Him there are three dwelling centres within the body and there are three kinds of dreams that of waking, dreaming and deep-sleep states.

Purport:— He entered through vidriti; the highest centre of spiritual consciousness which is known as Brahma - randhra, situated in the centre of the skull. When finally the jiva-soul at death passes through this gate one reaches final beatitude. All the three conditions of waking, dreaming and deep-sleep are accounted here as dreams because even the ordinary condition of waking is not the cognitioned, or enlightened state of the soul. Therefore Shruti affirms that without spiritual illumination the Indwelling - Monitor can neither be seen through the eyes of an ordinarily waking man, nor can be dreamt of during the dream, nor the Bliss of Brahman can be felt at the heart during deep sleep. Some hypnotists may claim, 'I can see God through the naked eyes or I see Him at dreams and at deep-sleep I feel the Bliss of Brahman, — but all these are nothing but hallucinations. He is not sense-perceptible although He remains within the body. It requires spiritual enlightenment to observe Him within the heart. In regard to dwelling of jiva - ātmā and Paramātmā together in the body.¹

12

स जातो भूतान्यभिव्यैख्यत् किमिहान्यं वावदिषदिति । स
एतमेव पुरुषं ब्रह्म ततममपश्यत् । इदमदर्शमिती३ ॥ १३ ॥

1. vide Svēt. Up. IV. 6 and Mun. III. 1.1 Bh. XI. 11.6; G. XVIII. 61; XV. 15 etc.

*Sa jāto bhūtāny abhivyai-kshat kimihānyam vāvadishaditi,
sa etameva purusham brahma tatamamapasya-didamadarshamiti ||*

13

Translation :- Thus having manifest Himself within the body of a being He stimulated the jiva-soul and naturally the body and the senses got consciousness with their respective stimulation. So the jiva-soul in bondage being ego-centric acted himself as the nominator and the Indwelling Monitor - God thought likewise then what could one desire to express. That is He characterises the ego - centric jiva-soul to bethink himself independent from Him ? But there are certain cognised jiva - souls who on realisation of this Monitor - self exclaim, '*etameva* (within my self) *Purusham* (the Indwelling Monitor - self) Whom I have seen as *tatamam* All - pervading Brahman I see Him now.'

Purport :- The engrossed jiva - soul whose substratum is only the Indwelling Monitor - self due to his māyic bondage and ego - centric nature, bethinks himself as the nominator. So the Indwelling Monitor - God thinks too: 'What here one would desire to speak himself independent from Me '? Next In another being He observes a cognized soul exclaiming, 'Oh within myself the Indwelling Monitor-Self Whom at first I have seen or accomplished through inference as All - pervading Brahman—I see Him now.'

So here it is very very clear that there are two souls within the body of which one is the jiva - soul who again is of two caragories (i) engrossed and (ii) enlightened. The engrossed soul bethinks him-

self as the doer and remains blind to God. Whereas the enlightened soul first through inference accomplishes All - pervading Brahman but finally gets the full vision of the Purusha : Indwelling-Monitor-God within his body as the very Substratum of his 'self.' 13

तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम । तमिदन्द्रं सन्तमिन्द्र
इत्याचक्षते परोक्षेण । परोक्षप्रिया इव हि देवाः । परोक्षप्रिया इव
हि देवाः ॥ १४ ॥

*tasmādidandro - nāma, idandro ha vai nāma, tamidandram
santam-indra ityāchakshate parokshena, parokshapriyāiva hi
devāh, parokshapriyā iva hi devāh* 14

Translation :- Therefore His Name is Indra. Yes, surely His Name is Indra. They (the men of wisdom) indirectly (cryptically) call Him as 'Indra' : for gods are fond of the cryptic, as it were.

Purport :- Indra : idam + drah : He Who I have seen. Indra : He Who is beyond the range of vision. 14

CHAPTER II

Section I

ॐ पुरुषे ह वा अयमादितो गर्भो भवति यदेतद्रेतः । तदेत-
त्सर्वेभ्योऽङ्गेभ्यस्तेजः संभूतमात्मन्येवाऽऽत्मानं विभर्ति तद्यदा स्त्रियां
सिञ्चत्यथैनज्जनयति तदस्य प्रथमं जन्म ॥ १ ॥

*Purushe ha vā ayamādito garbho bhavati, yadetadretah,
tadetad sarvebhyo - angebhyastejah sambhutamātmanyevātmānam
vibharti, tad yadā striyām sinchati - athāitadjanayati, tadasya
prathamam janma* 1

Translation: *Ayam uā purushe* — in this person indeed, that shows the jiva - soul in his cycling of births first becomes embryo. That embryo which is semen is the very vigour and substance representing totality of a male present—wherein the very ātmā along with all its *vāsanāmaya* form (the form that the departed soul desires for fulfilling his desires) represents. When he pours this semen into the womb of a woman during her flowering period, then he begets it. This is one's first birth. 1

तत्स्त्रिया आत्मभूयं गच्छति यथा स्वमङ्गं तथा । तस्मादेनां
न हिनस्ति । साऽस्यैतमात्मानमत्र गतं भावयति ॥ २ ॥

*tat striyā ātmabhuyam gacchati, yathā svamangam tathā,
tasmādenām na hinasti, sāsyaitamātmānamatra gatam
bhāvayati ॥* 2

Translation:— The embryo becomes into self-becoming with the woman, just as a limb of her own and therefore it hurts her not. She nourishes this embryo received from her husband.

Purport:— Bhāgavata:¹ By force of karma (destiny), as directed by providence, the soul (destined to be born) enters the womb of a woman through the generative fluid of a man for the formation of a body". 2

सा भावयित्री भावयितव्या भवति । तं स्त्री गर्भं विभर्ति ।
सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति । स यत्कुमारं जन्मनोऽ-

1. Bh. III. 31.1

प्रेऽधिभावयत्यात्मानमेव तद्भावयत्येषां लोकानां सन्तत्या । एवं
सन्तता हीमे लोकास्तदस्य द्वितीयं जन्म ॥ ३ ॥

*sā bhāvayitri bhāvayitavyā bhavati, tam stri garbham
vibharti. so-agra eva kumāram janmano-agre adhibhāvayati,
sa yat kumāram janmano-agre-adhibhāvayatyātmānameva tad
bhāvayatyeshām lokānām santatyā, evam santatā himē
lokāstadasya dvitīyam janma ॥* 3

Translation:— She being the nourisher of her husband's embryo Therefore she is to be properly nourished by the husband. The wife bears the child in her womb and the husband bestows his cherishing care before the child is born, when is born and also afterwards. While the father nourishes the child from birth onwards, he nourishes his own - self, for the continuation of progeny. So, indeed, thus the progeny on earth is continued. This is one's second birth.

Purport:— Manusamhitā¹ says : 'The first birth is from the womb of a mother, the second birth is Mounji - bandhanam (i.e. after holding the sacred thread) and third is spiritual initiation from a spiritual Guru. 3

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते । अथास्याय-
मितर आत्मा कृतकृत्यो वयोगतः प्रैति । स इतः प्रयत्नेन पुनर्जायते
तदस्य तृतीयं जन्म ॥ ४ ॥

*so - asyāyamātmā punyebhyah karmabhyah pratidhiyate
athāsyāyamitara ātmā kritakṛtyah, vayogatah praiti sa itah
prayanneva punarjāyate, tadasya tritīyam janma ॥* 4

1. vide II. 260

Translation :- Now the son whose prototype is the father is commissioned in father's stead to continue the holy and spiritual acts of the father. Next this worthy son having accomplished his father's rites and having attained old age, deceases. So deceasing hence indeed, he is born again. This is one's third birth. 4

तदुक्तमृषिणा—

गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा शतं मा पुर
आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति । गर्भ एव तच्छयानो
वामदेव एवमुवाच ॥ ५ ॥

*Taduktamrishinā:— garbhe nu sannanveshā mavedamaham
devānām janimāni vishvā, satam mā pura āyasīrarakshannadhah
shyeno javasā niradiyamiti, garbha eva etat-shayāno vāmadeva-
evamuvācha ॥* 5

Translation :- As regards to this it is stated by a seer: 'While still I was confined in the mother's womb I knew well all the births of these gods. A hundred iron citadels confined me. And yet (by the unreserved Grace of the Almighty that I could receive due to the unreserved blessings of my spiritual guru that I acquired in my previous birth) like a hawk with swiftness, I flew forth —thus Vāmadeva declared even while he was lying in the womb of his mother.

Purport :- Rishi, Vāmadeva while still in his mother's womb, realised that he could have, the accumulated sukriti (spiritual virtue) of several previous births: he now expresses about his realisation that even the gods undergo transmigration birth to birth. The knots of worldly bondage is such

that though invincible yet by dint of blessings of the spiritual Guru which ultimately bring the showers of God's Blessings cut the very root of the worldly tree.

Bhāgavata says¹:- 'The foetus is tossed by the winds that press the embryo downwards during the weeks proceeding delivery and cannot remain at one place like the worm born of faeces in the abdominal cavity. Tied to the physical body, made up of the seven ingredients which are like so many cords to bind it, the human soul, which regards the body as his ownself, is much afraid, and with folded palms he entreats and extols the Lord in a tone full of agony'.

5

स एवं विद्वानस्माच्छरीरभेदादूर्ध्वं उत्क्रम्यामुष्मिन् स्वर्गे
लोके सर्वान् कामानाप्त्वाऽमृतः समभवत् समभवत् ॥ ६ ॥

*sa evam vidvānasmāh sharira - bhedādurdhvam utcramyā-
mushmin svarge loke sarvān kāmānāptvā-amritahsamabhavat
samabhavat |*

6

Translation :- So he (Vāmadeva) realising thus, gained the fulfilment of his all desires (viz. became totally free from all desires) and after the dissolution of the body attained the Abode of Transcendental Bliss (Vaikuntha) and thereby became immortal—yes that is the final beatitude.

Purport:- In the Bhāgavata we find:² 'Therefore having installed in my heart the Lotus Feet of Lord Vishnu and having composed my mind, I shall quickly redeem myself from the ocean of worldliness

1. vide III. 31.10-11

2. Bh. III. 31.21

so that this transmigration, entailing many rounds of gestation, may not befall me again'.

CHAPTER III

Section I

कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा । येन वा रूपं पश्यति येन वा शब्दं शृणोति येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

Ko ayamātmēti vayamupāsmāhe? katarah sa ātmā yena vā rupam pashyati, yena vā shabdham shrinoti, yena vā gandhānājighrati, yena vā vācham vyākaroti, yena vā svādu chāsivāducha vijānāti?

1

Translation :- Who is this Divinity Whom we worship? *Katara sa ātmā?* Among the two souls Who is that Monitor-self worshipped by us? The aspirant jiva - soul observes whether He is one by Whom one sees or by Whom one hears or by Whom one smells, odours or by Whom one articulates speech or by Whom discriminates the sweet and the unsweet.

Purport :- Some aspirant souls after hearing the lesson of Vāmadeva are in conversation : Now we worship the Lord Who dwells within us but how we will have to know Him? Whether He is One by Whom one sees, or by Whom one smells or by Whom one articulates or by Whom one discriminates or is He different from them ?

1

यदेतद्दृष्टव्यं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति । सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

*Yadetaddhridayam manashchaited, sanjñānamājnānam
vijñānam prajñānam medhā dristirdhritirmatirmanisha jutih
smṛtiḥ samkalpah craturasuh kāmo vasha iti, sarvānyevaitāni
prajñānasya nāmadheyāni bhavanti |* 2

Translation:- That which is the heart and the mind that also cannot be the soul; perception, discrimination, intelligence, wisdom, insight, steadfastness, thought, thoughtfulness, impulse, memory, conception, purpose, life, desire, control — all these indeed are appellations of intelligence whose Substratum is the Brahman.

Purport:- None of these can be entitled as ātmā. But all of them are superintended by the All-pervading Lord. 2

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च
महाभूतानि पृथिवी वायुशकाश आपो ज्योतीषीत्येतानीमानि च
क्षुद्रमिश्राणीव । बीजानीतराणि चेतसाणि चाण्डजानि च जारुजानि
स्वेदजानि च चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनोयत्किंचेदं
प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रम् प्रज्ञाने
प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

*esha brahmaisha indra, esha Prajāpatirete sarve devā-imani
cha pancha mahābhutāni prithivi vāyurākasha āpo - Joytim-
shityetānimāni cha kshudramishrāniva bijānt, itarāni chetarāni
cha andajāni cha Jārujāni cha svedajānichodbhijjānti cha,
ashvā gāvah purushā hastino yadkinchedam prānti jangamancha
patatricha, yaccha sthāvaram, sarvam tat prajñānetram prajñāne
pratisthitam prajñānetro lokah, prajñā pratisthā prajñānam
brahma |* 3

Translation :- He Who is the Substratum of Brahma, Indra, prajāpati, nay, of all these gods, and of the five great elements viz, earth, air, ether, water, light, of all these and of those various kinds mixed with the smallest organisms of origins of one sort or other, that those born from an egg and those born from a womb, and those born from sweat and also those born from a sprout, of horses, cows, men, elephants and all the rest of living beings—those that walk and those that fly, and objects which do move. He is the Brahman, the Transcendental Embodiment of Full - wisdom viz. Omniscient God - head. All animate and inanimate objects are Superintended by the Shakti of Brahman and also they are based upon the authority of Him.

Purport :- So finally those aspirant souls realise that the Brahman is the Substratum of all the animate and inanimate objects. Nay, the whole universe is entirely dependant on that Supreme Reality.

In the Gitā the Lord says¹ : 'I am the Fountain-head of all that exist on earth and everything; Spiritual and mundane evolves from Me alone. Those who know this truth and worship Me with unalloyed devotion are known, as men of wisdom'. 3

स एतेन प्रज्ञेनाऽऽत्मनाऽस्माल्लोकादुत्क्राम्यामुष्मिन्स्वर्गे लोके
सर्वान् कामानाप्त्वाऽमृतः समभवत् समभवत् ॐ ॥ ४ ॥

*sa etena Prajnenātmanā asmān - lokādutcramya amusmin
svarge loke sarvān kāmānāptvā amritah samabhavat samabhavat
Aum |*

1. vide G. X. 8

Translation :- So Rishi Vāmadeva having realised the Supreme Divinity and thereby transcending mundanity i.e. having his soul bereft of all impurities of the māyic impositions, attained the Transcendental Plane of Blissful Divinity. So he became immortal. Verily he gained loving servitorship of the Transcendental Personality of Godhead.

Purport :- In the conclusion it is clearly stated that a soul having gained intuitive wisdom gets the Subjective Realisation of the Transcendental Personality of Godhead and thereby he makes himself totally free from the subjections of mundanity and forthwith enter into that Blissful world of Goloka - Vaikuntha where he eternally serves the Lord with unalloyed devotion. 4

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमावि-
रावीर्म एषि वेदस्य म आणीस्थः श्रुते मे मा प्रहासीरनेनाधीतेना-
होरात्रान् संदधाम्यृतं वदिष्यामि सत्यं वदिष्यामि तन्मामवतु तद्वक्ता-
रमवतु अवतु माम् । अवतु वक्तास्म अवतु वक्तास्म ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Translation :- Please see the invocation shloka.

Here ends the Aitareya Upanishad

By the unreserved Grace of my Divine Master Nityaleelapurvista Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj I could complete the translation of this AITAREYA UPANISHAD on the 19th Feb. 1980.

REPORT OF THE
COMMISSIONER OF THE
BUREAU OF PLANT INDUSTRY
FOR THE YEAR 1916
CONTAINING
A SUMMARY OF THE WORK OF THE
BUREAU DURING THE YEAR
AND A LIST OF THE PLANTS
INTRODUCED INTO THE
UNITED STATES

WASHINGTON, D. C.
GOVERNMENT PRINTING OFFICE
1917

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छान्दोग्योपनिषद्

CHANDOGYA-UPANISHAD

THE UNIVERSITY OF CHICAGO

PHILIP H. FRANK

THE UNIVERSITY OF CHICAGO

CHANDOGYA UPANISHAD

Introduction

The Chāndogya Upanishad belongs to the Sāma Veda. It is a part of the Chāndogya Brahmana which has ten chapters. The first two chapters of this Brahmana deal with sacrifices and other forms of worship. The other eight chapters constitute the Chāndogya Upanishad. The Chandogya Upanishad shares the authority and honour due to the Sāmaveda as Sri Krishna Himself declares, 'I am the Sāmaveda among the Vedas'¹. Further Sri Vedavyāsa, the author of Brahmasutras has also made copious references from this Upanishad in many of its topics. Nay, it may even be said that there is no out-standing teaching of Vedānta that is not found in it. In the very Invocation - chant the prayer is, 'let my all the limbs and speech, life-breath, eyes, ears, vitality and all the senses be spiritually strengthened. Let me realise that the Substratum of every existence is the Brahman. Let there ever remain our cordial relationship between myself as a servitor and Brahman, the Supreme Godhead as Served-Master'.

This Upanishad contains eight chapters with one hundred and fifty-four sections, and six hundred and

1. vide G. X. 22

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twenty-eight mantras *in toto*. The first two chapters deal with the problems of liturgy and doctrine such as the genesis and significance of 'AUM' and the meaning and names of Sāman. One should devote to the culture of 'AUM' as the Sāma-chant is the crest-jewel-soul of the Rik and among the Sāma-chants 'AUM' is the Paramount Esoteric Aspect. 'AUM' is the Transcendental Sound descended from that Transcendental Plane to the unembarassed cognitioned soul. When the speech and the very life are synchronised in culturing the 'AUM' in consonance with devotion to God, the true purpose of the life is served thereby. This 'AUM' is the symbolic manifestation of God. Only with the utterance of this AUM does a preceptor make the pupil listen Vedic lessons, with uttering AUM does one chant Vedic hymns. All the Vedic rites are performed as worship of this AUM with Its greatness and essence. There are two types of propensities in every human being viz., *deva* and *asura*, and ever fighting is going on between the two. But when the awakening of the soul takes place there prevails good disposition in the senses with the concoction of the culture of AUM determined to overcome all the devilish or demoniac propensities that are rising up with their might in the heart. When the very vitality of life-force is synchronised with the devotional fervour in respecting the AUM as the Acme, the evil or demoniac propensities are crashed to death viz., no evil propensity can prevail upon such a person who has divinised his senses. Just as a ball of clay would break into pieces being struck against a solid

stone, likewise would be the fate of a devilish person who wishes to do evil to that man of wisdom, for, he is invincible, being established in Truth. One should know that the life's vital-force and the sun are substantiated by the spirit of udgitha *AUM*. Generally a yogi considers that the chanting of Rik or Sāma depends upon the support of in-breathing and out-breathing. But for the pronouncement of the udgitha *AUM*, the Divine Sound there is a Divine Force. It has got nothing with material pronouncement that depends upon the regulation of breathings.

At the beginning people mistakingly took to Vedic rituals for three-fold gains of *dharma-artha-* and *kāma*: and they were illusioned by the matrical hymns. When a fortunate jiva realised the incapability of the ritualistic performances to release oneself from the jaws of death then he took recourse to the Transcendental Process of culturing the Divine Sound '*AUM*'. The *AUM* indeed, is the original sound i.e. self-some — It is Transcendental and Blissful. The gods (seers) taking recourse to *AUM* became immortal and blissful. The sun shines as the symbol of glory of the *AUM*.

Next in the sixth section of the first chapter it narrates about the performance of Jyotishtoma-Homa where one ought to think of the Rik as the earth (altar) and the Sāma as the sacrificial fire. The most fortunate one can visualise the Transcendental Nilam-parah Krishnam Shyāma Sundara form within the most effulgent glow of the sun. Generally the

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white effulgence of the sun is seen through naked eyes so the Rik mantras are chanted by the Vedic (ritualistic) scholar for gaining three-fold human pursuits viz. *dharma* - *artha* and *kāma* but a mystic devotee alone knows the esoteric aspect of Sāma where Shyāmasundara Sri Krishna - Rupa is the hidden Truth.¹ Now that Shyāmasundara Person Who shines like effulgent gold (though He is Shyāma but here it is stated as Hiranmaya Purusha of Golden Hue Personality) is visualised within the sun (Brahmajyoti); has a golden beard (most beautiful Face) and golden hair (most attracting curling hair). He is exceedingly brilliant, even unto the fingernail tips. His Eyes are brilliantly beautiful like lotus. His Blissful Name is 'Ut' Transcendental. He is above mundanity.

Here in the 6th and 7th Mantras the Transcendental Personality of Supreme Godhead is being described. It is clearly stated that beyond the effulgent glow which is realised by the jñāni as Brahman (*Brahmajyoti*) the mystic devotee visualises the Shyāmasundara Dvibhuja Muralidhara Sri Krishna - Rupa through the chanting of mystic Sāma udgitha *AUM*. This Shyāmasundara Form most brilliantly shines like burnishing gold, the beautiful Bliss-beaming Face kissed by the curling coil of black hair (His curling coil of black hair is so brilliantly beautiful that it shines like dazzling gold). His every part of the Body is exceedingly brilliant, even the tips of the Nails are as such—as it is said,

1. vide I. 6.5

'clothed in beauty of eternal spring'. Fully blossomed with His Effulgence, His Ever - Fresh and gladdening Beauty and Ever - Blissful Two Eyes are tinged with redness like the undimmed lustre of the unplucked lotus on its stem floating on the surface of the blue waters of the Yamunā. But it is tantamount to blasphemy when the māyāvādins compare such beautiful Eyes of the Blissful Lord with the red-tinge of the nates of a monkey. His Blissful Name is 'ut' beyond mundane affairs. In all respects His Form is above any mundane blemish. Everything is Transcendental and hence there should not be any anthropomorphic ideas imposed upon Him. If not what is the purpose in the expression *Hiranmayah Purushodrishyate* : after the statement of Shyāmasundara. So here it is very clear that Vāsudeva Krishna is not the visible Object of the seers. It is the Rasarāj and the Mahābhāva namely, Shyāmasundara Sri Krishna enveloped by the lustre of a Golden Figure :—Sri Rādhā-the Eternal Couple-Moiety is the Object of the Vision. This is the Mādhurya - Vighraha —Lord of Love and Beauty but Atharva Veda says : 'the Glow of Sri Rādhā's complexion falling on Sri Krishna's Hue makes Him Hiranmaya: Gaura'. That is Sri Krishna taking the fair complexion and the deepest ecstatic sentiment of Sri Rādhā, the Counter - Moiety - whole (though ontologically Both are ever One) reveals Himself in the combined Entity as Sri Gaurāṅga (Hiranmaya) Sri Krishna Chaitanya.

(2) *Hiranyashmashruḥ* : The literary meaning of this word is golden beard. But neither in any

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other Shruti nor in Smriti nor even in Purānas we find any reference to the beard of the Supreme Godhead. No doubt, some of the Incarnations of the God such as Sri Nrisimha, Parasurāma etc. have their beards. But in this context it is spoken about the Supreme Godhead Who is clearly identified with Shyāmasundara Krishna *Krishnastu Bhagavān svayam* and hence the Hiranmaya - Purusha is to clearly indicate Rasarāj and Mahābhāva (Rādhā & Krishna) and also Their ontologically united Transcendental Gaurāṅga (Sri Chaitanya) an Audārya-Vigraha. And none of Them in Their Self - some Transcendental Form is having any beard. But the expression in this Shruti-mantra must also be reconciled without any contradiction. So to reconcile the seemingly contradiction, one has to necessarily understand that this word *shmathru* stands for the Cheeks and Chin of the Lord. Refer in this context:

‘How makara-shaped dazzling ear-ring
Swings from His Ears kissing His Cheeks’.

(3) *Apranakhat sarva eva suvarnah*: He is exceedingly brilliant, every portion including the fingernail tips are shining like dazzling gold ; yea, He is so fascinatingly beautiful that

‘He is clothed in beauty of eternal spring
Fully blossomed with all His Effulgence
That the ātmarāma-munis
Who all are ever free from all attachment
Are fascinated to love Him with Poignancy’.

In the seventh section it is stated that the Monitor-self Who is the Presiding Deity of the eye

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is the same Divinity that is effulgently shining in that luminous Transcendental World. The Paramātman is not a different Entity. It must be known that God shines forth everywhere. The Lord of the Transcendent is the Lord of all the worlds and He is the Bestower of one's desired object. Therefore whatever may be one's desire one need not worship other gods thinking them as the benefactors of their object. But through the singing of the Sāman with the knowledge of the Deity udgitha as 'AUM', one gets the worlds beyond the range of the sun and also the gods' desires. In the eighth we find: there were three persons viz. Shilaka, the son of Shalvat, Chaikitāyana of the Dalbhya dynasty and Pravahana, the son of Jivala proficient in the udgitha. They sat together to have a discussion on the udgitha. Chaikitāyana Dalbhya, a ritualistic udgitri priest initiated the debate and contended that the Sāma-chant may lead the reciter unto the heavenly worlds, alone and beyond that the result of his performances cannot lead. His performances are with materialistic support and within the environment of the sensual world. It is not becoming of the man of wisdom to talk like that, Shilaka Shālāvatya straightway declared: 'my dear, Dalbhya, your statement is not fruitful, and without any support. Therefore such statement is most disgraceful and such imprudent utterances actually would spell disgrace unto you. Shruti declares: *'Svarga vai lokah sāmaveda.* But Shālāvatya only refuted the ritualistic theory by showing its ephemerality and nothing positive was his contribution to the discussion, at which Pravahana

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Jaivali, although a non-brāhmin but being most enlightened remarked, 'O Shālāvatya, your utterance has got something more to be spoken of otherwise you are also equally in the same position as Chaiki-tāyana Dalbhya since nothing substantial has been established by you'. In the ninth section Pravahana establishes that the Substratum of the world is Ākāsha, the Supreme Person. All beings are emanated from and finally resort to the Supreme Person Who is the Final Goal of every being. The creation and government of the world are designated to Brahman. So this 'Ananta' is the udgitha 'AUM', the Paramount - self, Who is Transcendental. Knowing the Divine Characteristics as such, one who cultures this 'AUM' following the path of devotion becomes supremely blessed and attains the highest world. Here in this section we learn that Shālāvatya, a Brāhmin by birth did not feel disgraceful to learn the Truth from Pravahana, a non-brāhmin by birth. Further in the tenth section we learn that Ushasti, a man of a higher caste did not hesitate to receive spiritual knowledge from a preceptor born in a lower caste. In fact an aspirant after spiritual wisdom should refuse to take any lesson for ephemeral or worldly or celestial gains from a ritualist since a man of wisdom considers such gains are impure. The spiritual knowledge that one receives from a worthy Gurū is like a safe of food that should be eaten when there is hunger and taste. This food is actually to be kept hidden by Bhaktidevi. The intuitive wisdom that one receives from the Guru must be nurtured with devotional practices and then only

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there comes the spiritual enlightenment. Further without knowing the spiritual significance of the Presiding Deity of the Vedic hymns, if one merely chants the hymns, he commits the spiritual offence which brings down ultimately total spiritual ruination. Ushasti Chakrayana not only warned the ritualistic priest in regard to his inadequacy of the knowledge and significance of the Vedic chants but also said that even one who mainly cultures Sāmaveda with the support of Udgitha *AUM* is well-established in spiritual significance as such chants are Transcendental Process. Mere artificial culturing of *AUM* without aiming at Its Deity Who is none but the Supreme Purusha, (Sri Krishna) will be most offensive which ultimately makes oneself lose his spiritual merit. In the eleventh section it shows that a real spiritual master is not an opportunist. Neither he is avaricious for more wealth than what is needed for his spiritual welfare, nor he ever deprives others from their due. In any religious performance all the three types of priests viz. Prastotri, Udgāthri and Pratihartri must have full knowledge about the Deity who presides over their respective performances. Ushasti the wise enlightens them stating that the 'Prāna' 'Āditya' and Annam' are the Presiding Deities respectively. Here all the three viz. Prāna, Āditya and the Annam are the denominations of the Paramount Substratum viz. Supreme-Godhead Sri Krishna.¹ In the twelfth section one Dalbhya Baka desired to gain spiritual knowledge and there appeared before him, by an act of Providence a

1. vide Purport on Tai. U. III. 2.3 and Ch. U. I. 6.5

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spiritual Master accompanied with his many disciples. They all were hungry souls for spiritual food and therefore asked the master to feed them with spiritual learnings. But the Guru advised them to gather round him on the next morning when the sun very pleasingly shines after the night had passed. Symbolically it means that their material propensity is to be totally lost as they imbibe spiritual cognition and then only the mystic lessons of the udgitha *AUM* will be imparted unto them. When the externalism of the ritualistic sacrificial creed is transcended there is an awakening of an inward spiritual life—the acme of all sacrifices is chanting of Divine Krishna Nāma clapping hands together in ecstasy. So Udgitha *AUM* finally brings Nectarine Bliss. Therefore such a man of wisdom so long as he remains on earth must observe the chanting, because for *AUM* alone the sun shines, Varuna the rain-god gives rain, Prajāpati protects the people; and in fact *AUM* is the Substratum of every god. In the thirteen: the sounds *ha-u-hai iha and i* — the mystical ones which are used in recitation of Sāma-hymns give expression to the philosophical meaning of the Divine Knowledge. With this the first chapter ends.

In the second chapter further we learn: ‘Sāma is the all-auspiciousness the *Shreyas* or spiritual good and therefore the wise know what is accrued to spiritual attainment is only the real good and anything that does not lead to one’s spiritual attainment is to be considered as in - auspicious or evil. Material gain is no gain at all. So one should know that when a devotee of God approaches any-

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body it is for the dawning of his spiritual day and in contrast a non-devotee will never think of any non-harm-producing welfare (*a-mandodaya-dayā*) to the fellow-beings. One who has taken recourse to the Descending Process through the Divine Dispensation knows that Supreme God is the Substratum, and the final attainment is not the heaven but an Abode of Transcendence. *Him - kāra* the mystic sound (Rikmantra) and also the *Udgitha* lead to *Dyau* and *Antariksha* respectively.

Therefore '*Him*' and *Udgitha* are one and the same. The Ascending and the Descending Processes are there but one produces the material gain whereas the other one produces the spiritual or Divine Gain. It is upto the wise to make discrimination. *Udgitha* is the rain and *Him* is the favourable wind. When monsoon starts rains pour making the earth cool and green. So when Divine Grace flows the Blissful rain-showering-cloud is formed and at the downpour the lust-tormented heart of a devotee becomes smooth. Secondly the mystic lesson of this second section is that :- when the rainy season is over, then comes autumn making the Gopis of Vraja gather at the call of Sri Krishna's Flute (*Sāmagāna*) — it rains for them, indeed, they cause it to rain — this is the fifth note of Sri Krishna's Flute. One who knows the five-fold *Sāma* he will never enter into the hallucination of a monist and he will ever float in those waters of Bliss. The five seasons such as spring, summer, rain, autumn and the winter represent *him*, *prastāva*, *udgitha*, *pratihāra* and *nidhana* respectively, they are the five spiritual

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sentiments of a mystic devotee. A man of good disposition regulates his all the senses towards culturing the five-fold devotional culture of Sāma-lesson and having brought control over his senses becomes enriched getting them spiritualised. So when all the spiritualised senses are regulated in culturing unalloyed devotion to the Paramount-self, one attains that most excellent One and also wins the most excellent Abode of Peace. One who utilises his *vāk* with the regulation of *pra-a-udprati-upa* and *ni* in culturing perfectly the seven-fold Sāma, enjoys the Nectarine Bliss which is most wholesome food for nurturing the soul. The ninth section deals with ritualistic performances. A man of propensities does religious rites for his name and fame whereas a man who follows yogic process gains some occult power and wants to move in the space. And those fortunate beings who have taken recourse to the path of devotion are the most blessed among the creatures. Whereas one who performs yajna in an inauspicious time is rewarded with rākshasic (devilish) propensities,. One who cultures seven-fold Sāma such as *Him*, *prastāva*, *ādi*, *pratihāra*, *udgitha*, *upadrava*, *nidhana* through the process of negativity (*neti, neti*) discarding pancha-jnanendriyas and the mind (viz. Process of Induction) he finally enters into the Brahmajyoti. But to one who takes to Deductive Process having spiritualised all the 21 tattvas with the addition of Grace of God, for him world does not remain as it is. Such a person passes beyond the hallucination of the Brahmajyoti and enters into the world of Transcendental Bliss and ever becomes deathless.

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In the thirteenth section the rishi reminds us that when the Divine Sounds are utilised for material gains it ends (*vāma - devya* by the unkind favour) with material prosperity. When jiva soul copulates with prakriti its end is *dharma - artha - kāma*. But when jiva - soul is awakened it takes the prakriti as one's own wedded and faithful wife. Shāstra says that at the flowering time of one's own wife dalliance is not lustful but it is considered holy. So also when the enlightened soul takes the helping hand of the *unmukhini-vritti* of Prakriti it brings the fulfilment of Divine Purpose of one's own life. So the rishi says, this should be the vow that one should never go without meeting his wife while she is on her bed—the spiritual meaning is that when Prakriti is congenial i.e. shows her *unmukhini - vritti* for Hari Bhajan one should not outright negate her merely thinking her as *māyā*. So, for a karmi Prakriti is like a dancing girl alluring the passion of the mind, and for a jñāni she is to be divorced, whereas for a devotee she is carefully taken as a faithful and wedded wife as mutual helpmate to evolve perfection in life.

An aspirant must observe all austerities for his spiritual uplift from the very period of rising sun to the midday sun when we find gradual unfoldment of Divinity from *himkāra* to *udgitha*. The austerities that are to be followed, may appear as the heat of a burning sun but one who wants spiritual gain must not neglect in this austere performance. But afternoon sun and the setting sun are the worldly prosperity which is considered a spiritual death.

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After the scorching of the sun the rain - clouds are formed and then showering of Grace pours in. This showering of Grace of God comes mysteriously and particularly as the devotee feels a great agony. Therefore he should not be afraid of thunderbolt and lightning knowing them as a part of the rainy season.

When the aspirant gradually gains his spiritual achievement he will feel varigated cogitations like the season. Then he should not be impatient. One should not find fault with the senses which are generally addicted to animal - propensity and reflect the person who makes use of them. Therefore when a person himself is spiritually enlightened automatically the senses also follow suit.

One should know the apparent and real methods of spiritual practices. The senses should not be fed with unwholesome materials. Particularly in the matter of food : *āhārashuddhi manosuddhi* : purity of thought remains upon the pure food, therefore one must abstain himself from eating fish and flesh. A devotee of God does not take anything which is not offered to God. Persons who are devoted to their respective deities, go to them and get similar form, equal enjoyment and remain in the same world. In the twentieth and twenty - first sections we are told about the *vibhūtiyoga* viz. a Fragment of His pervades the whole universe and everything evolves from Him. He is the Beginning, the Middle and the End of all. Triple knowledge is the three Vedas and each one of them has five - fold performances as *himkāra* etc. Pancharātra - jñāna : one who has learnt thoroughly

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the three Vedas with their mystic five-fold knowledge knows that the Lord is the Substratum of every entity and He is All - pervasive. Such a man is ever paid homage by all the worlds.

Ill - pronouncing of the Sāma - chant may give reverse result. When the main purpose of chanting Sāma is to enliven the soul, the (vowel) spirit of the Divine Sound will lead oneself to obtain spiritual strength of the soul and the sibilants will look for the maintenance of the body and the consonants thereof will help him to overcome the death. All other rites of the Vedic lesson such as sacrifice, study of the Vedas, gifts, austerity etc. pursuit of sacred wisdom and dwelling with life - long celibacy in the hermitage of the Guru — may lead one to the respective result; but it is unalloyed devotion to the Supreme Lord bestows upon him the Divine Wisdom in the form of Triple-Vedas. When Brahmā brooded upon this intuitive wisdom there issued forth three syllables: *bhuh*, *bhuvah* and *suvah*. Again he meditated upon when *AUM* appeared as the symbolic Form of Brahman (*Shabda - Brahman*). As all the leaves are held together by a stalk, so the whole essence of the Vedic wisdom is permeated by the *AUM*. The real significance of udgitha is that *AUM* is the self-revealed Truth. The Supreme when pleased bestows the Divine Wisdom to the untainted soul when one gets the prompting of the Shabda Brahman in the form of *AUM* and when it is nurtured there gets the unfoldment of the *AUM* which is the revelation of the God. Therefore *AUM* is identical with God and *AUM* is the very Essence

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of the Vedic Wisdom. In the last section of the second chapter there is a mention about different types of Soma-yajna. By performing such yajna with the full knowledge of the true nature of such sacrifices, one gains different upper worlds after death.

Third chapter : The sun embodies the fruits of the sacrifices and creatures enjoy it according to the fruits of their actions. A man of virtue gets the pleasure like that of gods. And this god's pleasure is denoted here as honey. Heaven is above the atmosphere so it is like a beam from which honey-comb atmosphere hangs and the rays exist in the hive of the honey and resemble the brood. Sacrificial rites are performed with the Rigveda when the fruits thereof produce honey i.e. *apurva* as the bees bring honey from the flowers. Upto the fourth section it deals with karmakānda. Thereafter it deals with jñānakānda where Abstract Brahman is the flower for getting the aspired honey i.e., *moksha*. But we come to know from the following section that practically there is no such Bliss or nectar either in *dharmartha-kāma* or in *Brahmajñāna - moksha*.

The honey produced as a result of *karma-kānda-sacrifice* does not bring any enjoyment to the soul because soul is not the enjoyer of any karma-fruit but it is like to be an object of enjoyment as one feels during his dreaming stage. A man after waking up from his sleep may remember his dream : likewise here the honey of karma - fruits are enjoyed through the senses where soul in a bound - jiva merely

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witnesses and feels as if satisfied. The virtuous karma-fruit may leave a bound-jiva unto the heavenly worlds where he remains till the merit is exhausted and returns back after that. Following the Rik-veda *karma-kāṇḍa* formula one may rise upto the states of a Vasu and through the Shukla - Yajurveda to the position of a Rudra and the period of enjoyment of a Rudra is double that of a Vasu. Again through the Krishna-Yajur-Veda to the position of an Āditya and he enjoys sovereignty and heavenly kingdom similar to that of the Ādityas. And through the Atharva - Veda to the hight of Maruta and he will encompass the sovereignty and the heavenly kingdom similar to that of the Marutas. But in all these attainments one repairs to the respective worlds with respective forms after the exhaustion of the merit. Through the Upanishadic lesson when Abstract Brahman is one's Source one verily becomes Sādhya. But in all these attainments including emerging into that Brahman verily they neither eat nor drink. That is why it is said that the gods do not eat or drink but merely observe.

A Brahma - jnāni repairs into that hallucination of Brahman and comes forth from that.¹ This is the highest attainment through the Inductive Process. But here too there is sun set i.e. once again soul gets a darkened period of life (falls into the quagmire of *māyā*). But nectar that soul gets comes from the zenith something that is divine light.² From the seventh to tenth section of this third chapter we find that the sun-rise and sun-set are from different

1. vide III. 10.2

2. vide III. 10.4

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horizon than the usual course. It is only the visibility and non-visibility of the sun from different regions. But it is stated in the Purāṇas that the chariot of the sun moves about, above the mānasa-lake situated on the top of mount - Meru. There are four regions known as Indrapuri, Yamapuri, Varunapuri, and Chandra or Somapuri. The rising and setting of sun takes place in these regions in respective order. But there is one another region known as Ilavrita surrounded by Meru and Manasa where sun-rise takes place from the zenith and setting in the nadir—Now in the eleventh section it is stated when the world of illumination is reached absolutely that effulgence is not lost (i.e. no sun-set), which clearly shows that the jiva-soul gets his splendour at that Brahmaloaka where there is illumination and never there prevails illusion. A man of realisation becomes eternally conscious unconditioned by time marked by the rising and setting of the sun. The divine knowledge should not be imparted to any one who has got no sincere faith. The entire wealth of the universe is nothing before the spiritual Truth. A religious man should not be tempted by any offer. In the twelfth section the glory of Vishnu is spoken. He is the Substratum of everything and All-pervasive. To His overlordship all the beings owe their existence on earth and none can trespass His command. Indeed, Vishnu in His cosmic Form is the universe. It is the five gross elements of the universe that give shape to the corporeal body wherein the soul is installed and that soul too cannot do anything against His

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Will. Indeed, the Body of God and His Own Self are One and the Same viz. Identical. All His Senses are Transcendental and woven into His Own Self. They are ever Subjugated to His Will. His Majesty is comprised of quadrilinear dimension and His Manifestation is of six-fold. The whole universe is only one-fourth of His Divine Splendour and three-quarters of His Splendour is His Transcendental Goloka-Vaikuntha world. Vishnu is one of the sixfold Manifestations of the Supreme God. Therefore Vishnu is known as Purusha whereas Sri Krishna is Purushottama, the Fountain-source and the Supreme Godhead par-excellence.¹ Indeed, that Supreme Brahman with His All-pervasiveness exists all through the universe. Again He is the same Brahman Who dwells as Monitor-self within the hearts of all beings. That Purushottama Brahman is the Prototype of the Indwelling Monitor-self. He is the Fountain-source of all Purushas. He is the *Akhilarasāmṛitamurti*. He who knows Him thus attains His eternal servitor-ship, the Summum bonum of life. The five mighty forces viz. *Prāna*, *Apāna*, *Vyāna*, *Udāna* *Samāna*, breaths corresponding to eye, ear, speech, mind, the winds who all control the movement of a bound-jīva on earth but when they are regulated to guide oneself towards the illumination of one's heart the intuitive wisdom is born. The most Effulgent Supreme Personality shines forth above the universe, nay, above the world of Brahma-jyoti, transcending all the worlds there is no other world higher than or equal to this. This

1. vide III. 12.6

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Supreme Purusha is the Prototype of the Purusha Who shines in the hearts of individual souls as the Monitor-self. This shining Personality can be seen inasmuch as one has a perception of warmth when one touches the body; He can be heard inasmuch as on closing the ears, one hears something like the sound of a chariot or the bellowing of a bull, or the sound of a blazing fire. Varily, all this universe is '*Sarvam khalvidam Brahman*'. Brahman i.e. every phenomenon, noumenon, the animate or the inanimate world has emanated from the Potency of Brahman and has got no existence unrelated to Him. From Him do all come forth, into Him do they dissolve and by Him are they sustained. A man with intuitive wisdom should worship Him, for, as is one's faith such indeed is one's reward and according to one's faith or spiritual endeavour here in this world, thus does one become on departing hence. So let one culture devotional practices. The Supreme Brahman is Self-accomplished. His very Self and the Body are identical. He is Self-luminous and Self-conscious. His very resolve is infallible or His very Will is the fulfilment. He is Self-some with His All-pervasiveness. He is the Cause of causes. He is the Wish-yielding Self-some Divinity possessing all the Transcendental Glories and full of Nectarine Bliss. He with His one-quarter of splendour encompasses this whole world. No anthropomorphising of our mundane ideas can be thrown on Him as He is possessing non-phenomenal and super-mundane senses and absolutely free from any ambiguity. The Supreme Divinity is ever perfect

and therefore has no unfulfilled desires. The Indwelling Monitor-self Whose Prototype is the Supreme-God is extremely subtlest. But at the sametime the Supreme God is beyond any such conception of smaller or greater ideas. He is therefore not only vaster than the universe but in mangitude surpasses all that exists. This is the famous Sāndilya-Vidyā which affirms the glorious path of Faith or devotion to the All-Blissful Supreme God Who possesses All-Transcendental Characteristics. The final goal of every jiva is to have unalloyed devotion to Him. Next in the fourteenth section of the third chapter we find : (i) Brahman is the Cause, Support and Goal of the Universe. From Him beings are born, by Whom they live and to Whom they finally repair (ii) According to one's faith or devotion here on this earth, thus does such one becomes on departing hence. (iii) The Supreme God is Both:- Immanent and Transcendent and (iv) the final goal of every being is to possess unalloyed devotion to Him.

But those who are after *traivargic* gains viz. *dharma-ārtha-kāma* they perform the Vedic rituals, and for them the highest world is the heaven and accordingly other two worlds viz. *bhur* and *bhuva* are also gained as per the ritualistic merit. In the Vedic rituals there are four types of oblations such as *dhruva*, *upabhrit*, *juhu*, and *sruk* put into the sacrificial fire and the result thereof are gained as such (i) Samana world ruled by Yama. (ii) Rājni : the world ruled by Varuna, (iii) *Subhutā* : the world ruled by Kubera. But it is the Yajna-agni who

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preserves the results of the Yajna in the Vāyu who accordingly presents those fruits to the respective persons after their death.

In the sixteenth section it is said about Soma - Yajna which has three libations of which morning libation is related with Gāyatri - metre and Agni and Vasus are the deities of the oblation. The mid-day-libations are related to Jagati - metre and Ādityas are the deities. The Gāyatri - metre has 24 syllables, the Trishtubha 44 syllables and jagati 48 syllables. Thus a full length of life is computed as of $24+44+48 = 116$ years. One who follows this Soma - yajna may live upto 116 years with sound health. For Soma - Yajna the rules are : observing restraint in all things, the sacrificer, on the first day should sit on the deer skin, put on a turban made of grass, keep a horn of a deer in the corner of his cloth and hold a stick of fig tree in the hand. Next Ishti - yoga he should partake only milk twice a day and that too gradually to be reduced and on the last day he should take only the last remaining of the offerings. During the performance he must sit tight till sun set. In the Putra - kāmasti - yajna the sacrificer at the end of the yajna receives the remnant from the priest and he feeds his wife with that remnant. Next, strictly following the injunction of the Shāstra for procreation of ideal progeny with recitation of respective hymns he meets his wife on bed. Such union of a couple is holy. Austerity, alms - giving, uprightness, non - violence, truthfulness, all these glorious qualities are the rewards of the sacrifice. When it is understood that the lady has conceived, the sacrificer along with

her performs *udamiya - Ishti* etc. and completes the Yajna.

Ghora Angirasa rishi advised his disciple that he should invoke Bhagavān Sri Krishna, Son of Devaki (here Yashodā as she is also known by that name) repeating this trial knowing as if the death is sitting upon his shoulder, 'Thou art the Indestructible, Thou art the Unchangeable; Thou art the very Substratum Who enlivens the entire universe'. On culturing this he (disciple) becomes free from desires. The Primeval Fountain-Source from Whom light (Grace) comes out and dispels darkness—illusion of the soul—like the morning sun dispelling the darkness of the night, shines forth far beyond the universe. Those who have got realisation of the Supreme Personality of God, observe the Grace of God everywhere nay, they see Him shining like morning sun and with ecstatic joy proclaim: 'we have attained the *summum bonum* of life'. In the previous mantra¹ the Rishi Ghora Angirasa enlightened his disciple to realise Devaki (Yasodā) Nandan Krishna as Indestructible, unchangeable and the very Substratum of everything and in the following mantra *gyoti* he refers to Sri Rādhā and the realisation of the Both (Sri Rādhā and Krishna) in that plane of Transcendence *Sarvalokaurddham svah bhagavat lokam paripashantah*. Esoterically it enunciates that among all the yogis, he is the best who worships through *Rāgātmicā - Bhakti* augmenting the sentiment of Vraja - gopis under their benediction to serve the Transcendental Moiety Sri

1. vide III. xvii. 6

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Rādhā and Sri Krishna who are the Two Halves of the One Entity. The very Self - some Potency of Predominated Moiety and the very Divinity Predominating Moiety are One and the Same — thus realising one should worship. This is the two - fold Characteristic of the Supreme Divinity viz. *Adhyatma* (Predominating Aspect and *Adhidaiva* (Predominated Aspect) — one and the same. The predominated Moiety has four - fold super - transcendental Paramount Excellency that of *vāk* (speech), *prāna* (Substratum of life), *chakshu* (eye), and *shrotra* (ear) accordingly the Predominating - Moiety has *Agni* (gloriously shining splendours - *Guna - mādhyura*); *vāyu* (*leelā - mādhyura*), *Āditya* (*Rupa - mādhyura*) and *Dishah* (*Venu - mādhyura*) the Predominated - Moiety, *Āshraya - Vighraha* Sri Rādhā, through *vāk*, *prāna*, *chakshu* and *shrotra* reciprocates the Predominating Moiety *Vishaya - Vighraha* Sri Krishna's Qualities of *Gunamādhyura*, *Leelā - Mādhyura*, *Rupa - mādhyura* and *Venumādhyura* and thereby and forthwith She feels of turbulent poignancy of Love to unite Herself with Sri Krishna. Here, again Sri Krishna, the Predominating Moiety becomes restless with His surmounting Infatuation at that plane of Transcendence. First when the very Name of Sri Krishna which is impregnated with all His Splendour takes hold of the Speech of Sri Rādhā She becomes poignant with Love which is followed with the portraying within Herself (*Prāna*) the waves of Sri Krishna's *Leelā* that makes Her position still turbulent. Next She sees Her witty Connoisseur *Shyāma* alone, in all directions.

Next, after speaking about the most Esoteric Aspects of the Divinity in sections seventeen and eighteen the seer understands that such Super-Transcendental Aspects of the Divinity definitely will not come to the understanding of all his disciples there, so once again he comes to the lower plane which is accessible to his disciples. Therefore in the nineteenth section he begins : 'how the universe got manifested. Before the creation this world was remaining in its subtlest form in which state name and form were not manifest.

Fourth chapter : Janashruta performed great rituals and the merit thereof not only made him possessor of great wealth but also his great grand son Jānashruti could enjoy it. This Jānashruti by dint of the virtue of his great grandfather became a king with pious disposition of liberal and charitable mind. He got a name as a pious dispenser and liberal giver of food, shelter and education. He established many universities where thousands were given education on secular knowledge, such as on the Sikshā (phonetics), Kalpa (code of rituals), Vyākaraṇa (grammar), Nirukta (etymology), Chandas (metre) and Jyotiṣa (astrology) free of cost including boarding and lodging. So naturally bards used to chant eulogistic hymns before he got up from his bed. It so happened that one evening he heard some conversation of some learned persons among whom one was remarking about his (Jānashruti's) greatness when some one else interrupted with saying, 'do you mean Jānashruti is so great as if he is like Raikva, the great who lives under a cart'. This Raikva was a

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man of wisdom and therefore he was not living under any roof. He being a Brāhmana (man of God-realisation) Whatever good thing men do, all go to him i.e., nothing can be equal to his glory.

King Jānasruti pondered over these utterances over the night and due to his some good disposition he could realise the littleness of his glories. 'So long as there is no firm faith in God and thereby no distastes to fruitive actions one engages himself with his socio - religious duties enjoined in the scriptures' As it dawned he got a yearning for *Brahma - jñāna*. He forthwith sent his attendant to search for Brahmajna Raikva who could not first be traced out as the person made a search only in the places where people with worldly comforts remain. But finally he (Raikva) could be found at a lonely holy place where he was living under a cart. The searcher, a worldly minded man could observe him through his own angle. Raikva was then scratching the itches under a cart. This man (searcher) thought that Raikva might be wanting worldly wealth and also a wife to attend to him. Accordingly he reported to his master about Raikva. Alas, when even the deities of the upper regions cannot recognise a Paramabhāgavata, how a man steeped in worldly desires can realise the yearnings of such a godly person. Raikva by scratching the itches just gave out a lesson that worldly pleasures even to that great Jānasruti's pious enjoyments are nothing but time-bound pleasure like scratching the itches which ultimately bring more and more pain and discomfort.

Anyhow the pious king Jānasruti approached him (Raikva) for Brahmajnāna in exchange of worldly wealths. But Brahmajna Raikva addressed the king as Shudra (although the king was a Kshatriya) because he came for getting instruction about Brahman with an offering of worldly wealth like a Shudra and not with proper obeisance and Shraddhā (spiritual inquisitiveness). The king besides all other things offers his own daughter as a wife to Raikva; then lifting her face towards himself Raikva said: 'Shudra, ye have brought these along: even merely with this face you would make me speak'. *Anenaiva mukhena*: this itself shows that Brahmajna Raikva was pleased when the king offers his own 'duhitaram' (daughter) and that would make him speak about Brahmajnān. Does it mean the Brahmavid Raikva was so lustful to enjoy a conjugal life with the princess of the king and that too that would make him speak to king about Brahma-Vidyā? what an absurd blasphemy: What a misinterpretation of this esoteric representation: It is only *Shraddhā*, the spiritual cognition of the soul that alone is conducive to reciprocate the wisdom of Brahman so kindly delivered by a spiritual master. Therefore it should be understood without any ambiguity in this context, that so long the king did not approach with such *Shraddhā* Raikva considered him unfit for receiving Brahmavidyā; and absolutely he was free from any temptation of worldly gains whatsoever enormous it might be. So here 'duhitaram' denotes to *ātmaja*: issued forth from *ātmā* viz., *Shraddhā* and when that is offered naturally the Brahmajna

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Raikva is delighted to impart Brahmanvidyā unto the king.

In the following section also we learn that first of all without being aware of very essential character of an aspirant, the spiritual master should not impart any Divine Lesson to such one for which he approaches. Brahmachāri was not served with food at the very instance of his begging. The Brahmachāri at this test gave vent to his spiritual merit stating that one God is the Absorbent viz., he referred to the Abstruse Brahman — that is, his realisation was that the revelation of Transcendence in matter is Brahman. But Kapeya Saunaka taught him that the Principle of Transcendence was quite different from the phenomenal world. Brahman is only the Effulgence or Halo of the Supreme Divinity. So he found the said Brahmachāri on the path Kapeya Saunaka imparted unto him the lesson about the Divine Characteristic of the Supreme Personality of Godhead viz. He is the Substratum of all gods and Creator of all beings. He is 'Hiranya-vidārakadan-shtra' viz., He is a terror to the demons like Hiranyakashipu but delightful-merciful Protector of the devotees like Prahlāda. He is the only Enjoyer. From Him the whole world came to light.

Next, in the fourth section : Satyakāma Jābala with a view to lead a celibate student-life asked his mother, 'of what lineage am I?' In reply the mother said : 'My darling, I do not know of what lineage you are. I had to be engaged in my works in attending on many masters, and you were born to me

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in my youth. Having been such I could not know of what lineage you are. However, I am Jābalā by name and you are Satyakāma by name...'

It should be understood that she was the most innocent lady always engaged in attending to her house-hold works as well as to look after the guests. She lost her husband at her prime of youth just after conceived rightfully from her husband therefore the name of the child was given Satyakāma. She had no time to ascertain about the gotra or lineage. Absolutely no calumnating remarks should be carried against the pure character of hers; the son of characterless woman can never have a good disposition.

A Brāhmin can never give up the truth. He should be straight-forward. An ideal Brāhmin woman knowing her own chastity opens her heart without any reserve to her offspring. The character of a child definitely depends upon the character of his mother. That is why in our Sanātana Dharma women are more seriously looked after than the males. Glory of our Dharma which remains upon the chastity of the women from whom great seers and sages are born. Jābalā during her youth served many : that is got by splitting as Jā - bālā. After all she being a lady, though dedicated herself to her Lord yet in her socio-religious life she had to serve her husband with such sense-gratification that out of remorse she considers 'service to many others'. Secondly she had confidence in her own self as well as in her husband. Being a chaste lady she was

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supposed to know the gotra of her husband, secondly, ladies are not permitted to perform separately any rituals for which reference of gotra is essentially required so there too no need was for her to ask for the gotra. Thirdly, all Brāhmīns are not having same gotra therefore not knowing gotra does not mean there is left some suspicion about the Brāhmanahood. Particularly with her moral courage she emphatically says: 'My darling you are Satyakāma viz., my truthfully desired offspring to fulfil the truth, the divine aspiration of your this unfortunatē mother who lost her husband !'

Finding sincerity and truthfulness in Satyakāma Gautama initiated him and gave him Chatuh - shata lean and weak cows viz., seed of divine mantra of four-fold character which when cultured accordingly will produce *dharma*, *artha*, *kāma* and *moksha*. Our Satyakāma Jābāla promptly replied, 'I shall not return till they become 1000 that is, he reciprocating Guru's unreserved grace esoterically replies: 'Revered master, by they grace I understand that there is absolutely no locus standi for *dharma*, *artha*, and *kāma* without the true type of *Moksha* (self-realisation in relation to God - realisation) like the three zeros without the support of number one of the 1000. Therefore I shall not return till I get self-realisation in relation to God-realisation and thereby naturally knowing the non - significance of *dhama*, *artha* and *kāma*. Or so long I am not able to take out my gross identification of the soul with the gradual elevation of it from *annamaya - kosha*, *manomaya - kosha*, *prānamaya - kosha* and finally

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establish in *Vijnānamaya - kosha* in relation to *Anandamaya - kosha*,¹ I may not return.

These sections (5 to 8) state that when one achieves God - realisation all the devatās (deities) come to offer their service to him but after all they all rule after one-fourth splendour of Brahman which is pervading over the *devi-dhām* or māyic world.² No doubt all these vibhūtis were shown to Satyakāma by different demi - gods but neither Satyakāma could be tempted, nor he could be diverted from his one-pointed devotion. One who has taken recourse to the path of devotion never can give heed to other lessons, and that is why Satyakāma in reply to the query of his Guru says: 'The wisdom which one receives from one's spiritual Guru alone becomes most beneficial to attain the *summum bonum* of life'. At which Guru was so happy that he unreservedly graced him.

From sections ten to thirteen we learn that without a spiritual Guru nobody else can enlighten us truly in the matter of intuitive wisdom for the Subjective Realisation of Supreme Godhead. Upakosala Kāmalāyana lived with Satyakāma Jābala as a student for sacred knowledge and observed all the necessary austerities and also tended the sacrificial fire properly for twelve years. But Satyakāma although allowed his other disciples to return to their houses did not permit him. He went off on a journey without having told him anything.

1. vide Tai. Up.

2. vide Gita X... a fragment of Divine Splendour

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Satyakāma's wife did not know how the Divine Knowledge comes to a sincere disciple from the Guru. It is not merely a book - knowledge. It is something unseen divine process. So apparently Satyakāma showed indifference towards Upakoshala Kāmalāyana to study his integrity. Kāmalāyana didn't find fault with his spiritual master whereas he made self - introspection. He learnt many things from fire-god in relation to worldly or celestial gains. In the fifteenth section : that for a yogi whether his cremation obsequies are performed or not, he goes to the light, from light into the day, from the day into the bright - fortnight ; from the fortnight into those six months during which the sun moves towards the north, from the months into the year, from the year into the sun, from the sun into the moon, from the moon into the lightning. Then from there a celestial person leads him to Brahman. This is known as devayāna — leading to Brahman - realisation. Such yogi may not return to this human transmigration but he does not get final liberation without attaining Vaikuntha-Loka. In the sixteenth the result of a sacrifice is described. Wind is pure and it purifies. The mind and the speech presided by the movement of the breath and the sequence of the items of the sacrifice is correctly maintained by the thoughts in the mind and the utterance, of the speech. Thus *prāna*, which is a form of wind that is pure and moving, becomes the sacrifice which purifies. Four types of priests are employed in a Soma - yajna viz. Brahmā, Hotri, Adhvaryu, and Udgātā. Generally Brahmā-priest follows the Yajna

with his observation in silence, when the mental exercise is interrupted, for he also resorts to speech. He superintends. If any mistake is done, it is he who has to rectify it. But in case, after the morning litany has commenced, the Brahmā - priest does not interrupt before the concluding verse, they form both paths; the other does not become discontinued. As a man is walking or a chariot is proceeding with both the wheels is well supported, so one's sacrifice is well done. Therefore if a yajna is done in defective way on account of the Rik Verses, one should make an oblation in the Gārhapatya-fire with the mantra *bhuh svāhā*. And if the yajna is rendered defective on account of the Yajus-formulas one should make an oblation in the Dakshināgni with the mantra *bhuh svāhā*. Thus verily, through the essence of the Yaju-formulas he makes good to the defect of that yajna. And if the yajna is rendered defective on account of the Sāma chants then with the mantra *svah svāhā* one should make an oblation in the Āhavanīya-agni. Thus verily, through the essence of the Sāma-chants he makes good to the defect of that yajna. Just as one would mend gold with borax-salt, silver with gold, tin with silver, lead with tin, iron with lead, wood with iron or wood with leather even so does one make good to the defect to the yajna through the vitality of these worlds presided over by these gods, and of the three Vedas. That yajna is indeed well-headed when there is a Brahmā-priest knowing this. Whereever any such defect of yajna falls there the Brahmā-priest breaks his silence and corrects the defect. Just as the mare protects,

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even so the silent Brahmā-priest is only the priest who protects the yajna, the sacrificer and all the Ritvik-priests.

Fifth chapter: One who commands speech becomes rich enough to keep control over his senses. Mind is the abode of organs. But every sense bethinks itself as superior. It so happened when *prāna* was about to go off, it did uproot the other senses just as a spirited horse, about to start might lear up the pegs to which he is tethered. So *prāna* is the support of all the senses yet *prāna* himself is not self-some. He is at the command of his Master at Whose will he remains in the body. So the Monitor-self is the Support. It is He Who propels.

Brāhmana Gautama approached for certain knowledge to a Kshatriya king Pravāhana Jaivāli who said: 'This knowledge has never reached the Brāhmanas before you... all the worlds belonged to the Kshatriya class only' and then he narrated all about it in the next 4th to 10th section. But what we find there is nothing of spiritual lesson connected with soul but merely a lesson all about rituals for attaining Punya-loka or celestial regions. A true Brāhmana is always interested in Brahmajnāna. Therefore the king rightly said: 'Hither to before the Brāhmanas were not learning this whereas it was only the Kshatriya's interest anyhow when you are infereted I speak all about this to you so saying he narrated all about the material condition of a being just to create aversion by indicating the command sufferings and transitoriness of all these. Agni

becomes the unwearied messenger, the bearer of oblation. And Agni takes the sacrificers through two paths. One Devayāna and the other pitriyāna. Those who perform panchāgni-sacrifices after their death as per the merit of their sacrifices, go upto the world of Prajāpati whereas those who do not follow the Vedic sacrifices but are of pious disposition and by dint of their virtuous karma may go upto the world of moon. The Vedic sacrificers are reborn after the exhaustion of their acquired merit as Brāhmins, whereas those who go to moon-god on their return to earth get the chance of companionship of such pious Brāhmins as their servants. But those who are of despicable conduct attain an evil birth, the birth of a dog, the birth of a hog, or the birth of a chandāla. But on neither of these two ways are those small creatures which are continually revolving about them it is said 'be born and die'. Those who do not do any meritorious karma they continually revolve like little creatures. Whereas one who steals gold, one who drinks wine, one who dishonours the preceptor's bed, and one who kills a Brāhmana—all these four sink in the scale, and the fifth, he who consorts with them.

Five Brāhmin-householders who were also great Vedic scholars following Soma-sacrifices in their lives and with a view to have enlightenment in respect of Brahma-jnāna and ātmajnāna went along with Uddālaka Āruni to Ashvapati Kaikeya who on enquiry came to know that they all were meditating upon the Universal Brahman through their Soma-sacrifices. They identified this Vaishvānara-ātman

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with *āditya*, *vāyu*, *ākāśa*, water and earth representing them as head, eye, *prāṇa*, body, bladder and feet respectively. This whole thing shows that they were after their material gains and they knew this *Vaishvānara-ātmā* none but the phenomenal powers which have got certain control over the functioning of the senses. But the king advises them that it is the Lord Who is the Substratum of everything. One who observes His Immanence and Transcendence alone can enjoy food (Bliss) in all the worlds. He finds Lord's superintendence in all the beings and in all the selves. The brightly shining heaven is indeed, the head of that Universal-Ātman. The manifold sun is His eye. That which possesses various paths i.e. the wind is His breath. The extended space is His body, wealth (water) indeed, is His bladder, the support, i.e. the earth is indeed His feet. The sacrificial area is indeed His breast. The sacrificial grass is His hair. The *Gārhapatya*-fire is His Heart. The *Anvāhāryapacana*-fire is His mind. The *Āhavāniya*-fire is His mouth. After the performance of a sacrifice the remnant or *prasādam* must be served to one and all. The sacred knowledge should be imparted to all the deserving persons including a *chandāla*. What we have to understand is that a Kshatriya king has got faith in divinity but his performances are all for ephemeral gains. So his faith is in *yajna* for which he invites the *Brāhmaṇa*-priests to offer oblations to the satisfaction of demy-gods who being pleased bestow material prosperity. At the sametime he knows that these gods are presided over by one Universal-Ātman Whose splendour

pervades over all beings including gods of the phenomena. Those learned Brāhmanas who went to the king were the ritualistic priests and approached the king for the performance of the sacrifices that were undertaken by the king. Absolutely these Brāhmanas were not Brahmajnas, nor they had learnt any knowledge true to the sense about the Transcendental Aspect of Brahman. So in this whole chapter we are told how a pious life to be led by following a path of ritualistic sacrifices.

Chapter six: Guru says, 'that knowledge of Brahman is such that through which what is unheard becomes heard, what is not thought of becomes conceivable, what is not understood becomes known i.e. having imbibed that wisdom of Truth the atindriya Supreme non-approachable through the senses, out of His Own Prerogative makes Himself manifest and condescends to be perceptible to the spiritual senses. So it is the intuitive wisdom which gives the Subjective Realisation of God. And a cognitioned soul alone knows that a goldsmith out of his artistic skilfulness manufactures gold-ornaments by modifying the gold into various shapes, just as a potter produces clay-products out of clay, and a blacksmith prepares iron-products out of iron, but one does not know the man who is the Efficient-cause thereof. Therefore know it for certain that it is not out of prakriti the world is evolved but it is only the intuitive wisdom that will make us stablished in our realisation, viz. That Unheard, Unknown and Unconceivable Supreme Reality is the Efficient-cause of entire creation and not the prakriti. As it is, the

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matter gets modified and not the maker so also it is the prakriti who becomes modified and transformed into varigated products but absolutely not the Supreme Maker God Himself. In the previous chapter there was gross realisation of Universal-Ātman who was known as such representing some powers of the phenomenon. Here in the very outset of imparting Brahma-jñāna the practical self-cognitoned teacher clears out the doubt that the cause of the entire creation is that One Reality Who existed even before the universe and He was One only, the One without a second. Because here the teacher specifically refers to the fundamental cause as *idam* instead of *sah*.

There are certain gross materialists who think: how could before creation someone exist? So they say from non-existence or from nothing everything has come out. Even māyāvādis say that from the unmanifest Brahman came the manifest or in other words they say unmanifest Brahman being modified became the universe comprising jivas and inanimate substance. All these are misconceptions. This is as absurd like a son of a barren woman. One forgets that barrenness and motherhood contradict each other. So creation is not out of absolute non-existence:¹ 'Before the creation of the universe verily the Brahman (the Supreme Personality of Godhead) along with His Self-some potency was existent and nothing else remained separately thereby it is to be known that His Tatasthā-shakti (jiva-souls) and the *māyā*, His external-potency were not

1. as Itareya Up. I. 1.1

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separately existing but they were within Him. So He, the Self-some Almighty thought, 'let Me create the worlds'.¹ (i) *Tad-aikshata*: the Supreme Brahman through His Self-some Potency glanced upon. Upon what? On inert prakriti, His external-potency (ii) *vahu syām prajāyayeti* —He potentialised the inert prakriti for evolution of manifold creation as per His design. (iii) *tatteja cikhata vahu syām prajāyayeti*: Now, prakriti being propelled by the Lord, got evolved and gave birth to manifold elements.²

How the Immutable and Immortal Divinity is the source of all beings without undergoing the least modification of Himself:- (i) as a spider spits and fabricate its web so also this world proceeds from the Immutable Divinity.³ (ii) as per the seeds the respective plants are grown even so this universe or the respective jivas are born where earth is only the material cause being totally dependent on Him.⁴ So these two analogies suggest that this universe has come out from the Divinity, sustained by Him and finally resorts to Him. Just as seeds remain latent underground in the winter and sprout out into herbs and plants in the rainy season, so also during the

1. also see the purport of the sloka Ait. Up. I. 1.1

2. Further see previous purport and also Tai. Up. XI. 1.3

3. This is further clearly explained in Gita by Sri Krishna Himself (IX. 7-8): 'All beings enter into My prakriti at the end of the world's period and again, when a new Kalpa begins, I send them forth into this world. This multitude of living beings dependent on and goaded by My prakriti comes into existence time and again, by My creative principle at My Own Free-Will.'

4. Who is impartial and compassionate. *Vaishamyānair ghrīnye na Sapekshatvat*. Vedānta II. 1.34

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pralaya jiva-souls with their different karmas as their seeds remain within Him and come out at the time of creation, (iii) as out of a conscious man comes out unconsciously and without any exertion on his parts hairs, so also, the jivas and the universe come out from Him without any effort on His part.¹

Generally the production of a material form or corporeal body is from agni (heat), water and earth. But these three are not independent elements ; they are compound elements produced by the potency of that Supreme Being. That is, at first regarding the knowledge of the material world's creation we learn that the prakriti being potentialised by God produces heat, water and earth. Therefore every object of material product contains heat, water and earth. *Rajas - satva* and *tamas* qualities of prakriti influence or qualities in modification effect the material products or corporeal forms. The products are created and destroyed every now and then whereas these three substances remain till there is final destruction.

1. In the Gita also we find (IX. 9) : 'I do this work of creation and destruction entirely detached from those actions and indifferent to them like an unconcerned witness; so it has no power in any way to bind or fetter Me'. Srimad Bhagavatam (IV. 11.25): 'It is He who creates the universe and it is He again who preserves and destroys it. Nevertheless, being free from egotism, He is neither attached to the modes of Nature nor to the functions'. Sri Baladeva Vidyabhushana refers this shloka in his commentary Vedanta Sutra '*drishvate tu*'. These three similies assert that the creation is not *parināma* or transformation of Brahman in the pantheistic sense but Brahman is both the Efficient as well as the material cause of the universe which is an act of His inscrutable Power. Even Dr. S.R. notes, 'there is no suggestion here that the world is an illusory appearance of Brahman'.

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Here in all these examples we are imparted with the knowledge that the phenomenal entities have no existence without having substantiated by the Potency of the Supreme Divinity. They are the products of the material elements modified as such ephemeral, whereas the substance or potency is true and ever existent and subject to superintending aspect of the Supreme Being. So the cause is permanent whereas the effect is changeable. Having obtained this knowledge in relation to the Supreme Being every thing else is known. Thus all external corporeal forms or material products become known as from the substance of these three principle elements. It is to be understood that all the material products are though materialised from the principle three elements viz. heat, water and earth but they are the nominal cause whereas the Supreme Divinity is the Efficient - cause of everything.

Just as, out of a great fire if a single ember of the size of a fire-fly is left, and made to blaze up by adding straw, and it would become huge so one having been nourished with food becomes enlivened. So all the organs cannot work without food. Accordingly without food in the shape of devotion to God one cannot gain the very purpose of life.

Svapnāntam: after the end of dreaming stage. Jivas in bondage are generally in dreaming stage. So long one is in a dream he finds it real but it is not the fact as, in a dream one feels he enjoys sumptuous food and other time he feels he is attacked by a tiger but both are not real in that sense. After dream passes off a man gets a peaceful sleep but here it

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should be understood that as long as the soul moves about on this earth thinking himself an enjoyer one is restless whereas in sleep he finds peace, that is, when his all the senses retire and calmly rest upon the *prāṇa*, the soul goes back to Godhead with all his senses resting upon Him then only he realises his own spiritual nature and rests in peace. Here bound - soul is compared to a vulture - bird. Like a vulture such soul always looks for impudent materials. As such, a bird is tied with a rope, its jurisdiction is within the length of the rope and accordingly all the jivas are having their restricted freedom and when a soul after running hither and thither becomes tired he looks for his permanent resting place, an abode at the Lotus Feet of God. The jivas suffer in this world, impelled by *avidyā*. The soul becomes tired of and finally returns to his original Refuge. The jiva cannot find freedom and happiness in his restless activities outside. He has to return to his original Source.¹

Brahman is the root of the jivas. Similarly Brahman is the Substratum of everything. As the corporeal body is nourished by the food that is eaten and led by water and digested, it may be compared to a shoot that grows out of a tree. As the shoot has a root, the body also has a root. It is not the food that nourishes the body but God behind it.

'*That art thou*' here the *advaitic*-system of thought considers this 'that art thou' as one of the four

1. vide Kena. Up. 1.2

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*Mahāvākyas*¹ and claim that these vindicate their stand. Now what we find in this *Tatvamasi* 'That art thou' is qualitatively thou (the jiva-ātmā) is the same with Paramātmā but quantitatively there is ever distinction. He is *Purna*, jiva is *anu*. He is Master, jiva is a servitor. He is *māyādisha*, jiva is liable to be enveloped by *māyā*. He is the Creator, jiva is the created-being, He is the Sustainer, jiva is sustained, He is the Supreme Refuge whereas jiva is a refugee so on so forth.²

Sri Madhvāchārya makes the text read, *atattvamasi*, thou art not That, and argues that these passages aim at establishing the difference between the individual and the Godhead.

If accepting the absolute identity of the '*tvam-padartha*' i.e. jiva, with the '*tat*' - *padartha* i.e., Brahman in the mantra — '*tat - tvamasi*' so very famous as substantiating absolute monism, and also similarly accepting it in the mantra '*aham-brahmāsmi*', attempt is made for the perception of absolute oneness between Brahman and the jiva, is only madness to make away with the real distinction that actually exists between them. These Shruti-mantras, as also such other ones, have to be interpreted, maintaining their consistency with the other statements of the Shruti; otherwise the real import of the teachings of the Shruti, will be in contra-

1. other three are '*aham Brahma - asmi*' of Brih. Up. I. 4.10, '*Prajñānam Brahma*' of Ait. Up. I. 5.3, *Sarvam Khalvidam Brahma* of Cha. Up. 11.14
2. Particularly in Ait. I. 5.3 and also in Ch. Up. III. 14.1. we have dealt with this.

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diction. If failing to appreciate the truth as taught in the Vedas, and say, 'thus far' and no further and determined not to proceed further to see more, then one's insight will be deserving as much praise as that of the huge bird of the African and Arabian deserts ; viz., the ostrich, which thrusts its beak into the sand, keeping the eyes closed, and thinks itself invisible to others thereby and as such safe from any attack by its enemies, though its entire prodigious body is kept outside. The '*tvam - padārtha*' of the Shruti - mantra '*Tat - tvamasi*' is the jiva who is the *tatasthā - amsa* (border-potency) and so a fraction of the '*tat-padārtha*' viz., Brahman ; as a fraction of a thing is of the same nature with the thing, so there is *abheda* (non-distinction) between Brahman and the jiva. Or the word '*tat*' may be grammatically taken as indeclinable to mean '*tasya*', the genitive form, meaning 'His' ; here to, there is the same meaning, as Sri Bhagavān has told *manaivāmsa jiva loke* i.e., in the world of jivas, the jivas are My fractions, and so they are ever existent. Sripad Baladeva Vidyābhushana has said in his commentary, 'a jiva is *sanātana* or eternal, not something imaginary like the sky in a pot. The absolute monist says that the jiva becomes a fraction of Brahman on account of the bond by the internal sense, as the sky is limited in a pot or reflected in water ; when the pot or the water is destroyed, the sky becomes the full sky, so when the inner sense is destroyed, the fraction jiva becomes pure Brahman ; but this theory of theirs is not true, as it goes against the terms *mamaivāmsa* and *sanātana*,. Now Brahman is the only Potential Entity, and according to what

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Bhagawān says,¹ 'the jiva is a potency (*parā-prakriti*) of Brahman's and as a potency, he is a fraction, too. This is the true interpretation of '*tattvamasi*' for there is non-distinction of the jiva from Brahman on account of his fractionality.

In order to explain the mantra '*tattvamasi*', Sri Jivagoswāmi has given an example in his *Tattva - Sandarbha* (51) and says, 'just as in effulgence, both the sun and its rays are of the same nature, so in respect of being *chit* (sentient), both Brahman, the *tat-padārtha*, and the jiva, the *tvam-padārtha*, are the same: *abheda* i.e., non - distinct. But when the degree of effulgence is considered, the rays are, no doubt different from the sun; so also regarding the magnitudes of their *chit* - character, i.e., its fullness on one side and its fractionality on the other, the jiva who is *anu* (atomic) *chit*, is certainly different from *Brahman*, Who is *Vibhu-chit* (all-sentience).²

The spiritual Guru after describing the philosophical aspects of the soul ponders over the earthly things. When they win over man's mind, they carry men's hearts away from God. So worldly - minded people will find it extremely difficult, or may feel absurd to reconcile the two divergent notions. They apply reason, which has its root in perceptions through our bodily organs, even to transcendental relations which are accessible only to confirmed

1. G. VII. 4.

2. As regards the jiva being of an atomic character we may refer the Shruti - mantras like (Svet. V. 9) '*vālāgra - sāta - bhāgasya satadhākalpitasya cha bhāgo jivah*' (i.e. the jiva is as minute as the hundredth part of the end of a hair), (Mundaka III. 1.9) '*esho anurātmā*' (i.e., this jivātmā is atomic) etc.

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devotees who have been entirely purged of material conceptions through their unalloyed devotional spirit. So he clears out the suspicion of a material mind that the jivas after death and similarly at the cosmic dissolution still remain with nescience. Like the taste of honey, they may remain together with knowing their individual selve but are reborn again according to their past tendencies like the seeds to their respective trees.

All the creatures though being created by the Supreme Brahman they do not know their very Source so long the nescience is not removed even during cosmic dissolution. The water of the ocean forms vapour and cloud and poured down again in the form of rains, flow again as rivers and enter the ocean. It is here clearly stated that they come back with their past conditions of lives. Sometimes the māvādins give this river example to establish that finally the jivas merge in the ocean losing their individuality. But it is not correct. Even if it is taken as such yet it is not on all forms for a perfect comparison. At the confluence the river water is distinctly distinguishable by its colour and taste when it goes deeper, we cannot follow it to know whether it is the same of this sea or still maintains its difference. The scientists, however, have proved that the composition of the sea-water varies according to its depth and different localities. In parts of the sea, where fresh-waters fall in a large quantity, the sea-water is less briny than where salt-water rivers fall; the waters in the Arctic and Antarctic regions are much fresher than elsewhere. The warm under

currents and the gulf stream amply disprove the proposition that all waters once in the sea become the same with it.

When the soul leaves the body the body dies but not the soul. Giving the example of a banyan seed the Guru teaches the disciple Svetaketu that through rationalism one cannot establish that from the inscrutable substantial potentiality of Divinity grows forth the entire universe. The spiritual faith alone makes the mind conducive to realise this Truth. That Being which is the Fundamental Cause is the Substratum of this whole world. He is eternally Existent with His supralogical Power. As we are not able to perceive salt in the water through the means of touch and sight but it is possible through taste, so also the All-pervading Lord is so inscrutable that He cannot be perceived through empirical knowledge but He is known through intuitive wisdom. It is only a spiritual Guru, God-realised person can remove the nescience, bondage of a blindfolded man who has lost his way to his eternal Abode. Without the guidance of a spiritual Guru we cannot go back to the Abode of eternal Peace. The affinity to the worldly objects ever remains so long one's cognitioned soul does not reach the Lotus Feet of God. But a man of intuitive wisdom becomes liberated even when he remains in this body. The knower of Truth is not repelled by the Real while the non-knower returns to embodied life. Those who are adhering to the spiritual Reality, their life is dedicated; they do not have the ego of doership. They act in accordance with the prompting

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of the Indwelling Monitor. Therefore they are never subjected to the bondage of nescience.

Chapter seven: In the previous chapter we are told about the science of the soul in relation to the Supreme Reality. But knowledge alone will not help us, so this chapter shows that without a practical way of life led with devotion to God, one's knowledge about God will not be fruitful. Secondly, if the lower grades of gods are not described, one may be under wrong impression that there are other realities also without having any subservience to the Absolute Being. So the illustrations in this chapter serve to help the aspirant to get enlightenment progressively from the gross to subtle and then to the highest sovereignty of Truth which is beyond empiricism. The anecdote brings together two of the greatest spiritual personalities as teacher and taught. Sāṅdilya and Nārada stress the great need for proper discipleship under a worthy preceptor for those who aspire to set the Highest-good in life. Nārada admits that mere book-knowledge even of the Vedic lessons with whatsoever vast erudition will not help one get rid of nescience, the root of sorrow. It is only ātmā-realisation that eradicates the very cause of sorrow. So one must translate the spirit of Vedic knowledge into his practical 'leading a way of life' coupled with the Divine Providence. So long there is no realisation of Ātman (God) in one he cannot cross over to the other side of sorrow.

Speech is assuredly greater than chanting of Vedic mantras. Mind is assuredly more than the speech, which is greater than the mind as the nature.

and function of the entities are asserted to be the result of their willing. Thought, assuredly, is more than the will — contemplation assuredly is more than thought; understanding assuredly is greater than contemplation — strength assuredly is greater than understanding. Food, verily, is greater than strength, water is more than food. *Teja* verily is greater than water. Ether or space verily, is greater than *teja*. Memory, verily, is greater than ether. Hope assuredly is greater than memory. Life-breath verily is greater than hope. But Truth is the fundamenal support to all these. In this exposition Sāndilya (the Guru) expresses to Nārada (disciple) that he would speak about the Truth unreservedly. Truth here denotes *Paramārtha-Satya* (this lesson is from section two to section sixteen of this seventh chapter). Thereafter Sāndilya (Guru) instructs about the Truth which transcends the so-called achievements of the material gains. It is only when an aspirant gets sincere inquisitiveness for realising the Supreme Truth the Guru imparts the secret knowledge about the Supreme Divinity. When one has realised the Supreme Reality, he seeks authoritatively of the Supreme Reality. Only he who got realisation of the Reality should speak about Him. Verily, without contemplation one does not gain the wisdom of Reality. Again one who has not imbibed intuitive Faith cannot contemplate. Verily when one is spiritually enlightened and becomes steadfast, then only one truly possesses intuitive Faith. One who has not spiritually enlightened and becomes steadfast cannot have Faith. One who performs those spiritual

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rites that are conducive to institute spiritual Faith imbibes steadfastness. Without culturing those spiritual rites one cannot imbibe steadfastness.

So long one does not yearn for spiritual bliss or happiness one does not culture those devotional rites. So it is clear that one does not imbibe spiritual Faith without having a thirst for Divine Bliss. A karmi looks for worldly or celestial happiness so he cannot have true faith in divinity. A jñāni only out of fear of the worldly misery viz. for cessation of sorrows looks for salvation and he also does not possess spiritual Faith. Only a devotee of God who feels extremely athirst for Divine Bliss alone possesses spiritual Faith. And therefore he is not satisfied with any other gain save and except the Divine Krishna Prema.

Bhūman : the Paramount or Infinite Being. It denotes that Reality in preference to Whom one cannot conceive anything greater in magnitude or in value He is an All-inclusive Reality. He is Unequalled, Unlimited and Unsurpassed Bliss. He is the Summit of Vedānta and the final Goal of all religious and philosophical conception. He is *Rasa* the very quintessence. The worthy disciple is also equally clever ; so he puts a pertinent question that whether the Infinite is with His Transcendental Personality with His All-comprehensive Divine Potency or is He merely Abstract Attributeless Brahman? Sāṅdilya replied : 'The Infinite is not existant with the support of something else but He is established in His Own-Self. He is Self-some. Self-supported. He is with His Transcendental

Personality possessing All-comprehensive Divine Potency, but inconceivable empirically. Secondly we find that in the section 24 Nārada asked whether that *Bhuman* is the Transcendental Personality possessing All-inclusive Divine Potencies or is He devoid of any such supermundane characteristics? In reply to that the divine preceptor clears that one group of aspirants merely observes His *sarvam-khalvidam Brahman* svarupa and worships Him in His Pratikarupa. Whereas *sa va esha evam* clearly indicates that besides them there is another group which visualises and contemplates upon that *Sacchidānanda Vighraha: Akilarasāmrita-Murti* and as per their respective self-realised, unalloyed and spiritual loving sentiment (*bhāva*) they render their service to the Lord of Love-Transcendent. And they are as such: (a) *ātmarati* (b) *ātmakridā* (c) *ātmamithuna* and (d) *ātmānandah*. Now (a) *ātmarati*, (b) *ātmakridā* (c) *ātma-mithuna* and (d) *ātmānanda* all these four are augmented in the love-laddened poignant bosom of Madhura-rasa (Gopi-bhāva) cogently follow only towards the 'Akhila - rasāmrita - murti', Vrajendranandana Sri Krishna Who is Avatāri the Supreme Lord par-excellence (*Krishnastu bhagavān svayam*). We find certain Dandakāranya Rishis had the *ātmarati* (passionate love) for Sri Rāmachandra but Sri Rāmachandra could not be the Receiver of that Love, therefore they were blessed to be born at Mathurā as the Yajnapatnis who ran with the poignancy of their passionate love to Sri Nandanandan Krishna but they could not enjoy *ātmakridā* or

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ātmamithuna with Him. (b) *ātmakridā* : thousands of Gopis joined in *Rāsa-kridā* hand in hand with Sri Krishna. (c) *Ātmamithuna* : the principal Gopis and their close associates could only enjoy *sambhoga-kridā* with Sri Krishna. Even their Pratika-rupa like the Queens of Dwārakā could enjoy such Love-dalliance with Him. (d) *ātmānanda* : that particular one's Love-dalliance with Sri Krishna is only for His sole pleasure. At His pleasure She feels Bliss. This Leelā *Śvayamvara-rasam labhate jayashrih* with only His Predominated - Moiety Sri Rādhā, the Hlādinī-Potency of *Svayam-rupa* Sri Krishna. All these four type of services are rendered by the *Rāgātmikā* Associate, adherent Gopis who are direct Emanations from Predominated - Moiety Sri Rādhā. The Body of the Godhead appears similar to, but is completely and essentially different from, any human form or human body. The Supreme Godhead, Sri Krishna, is the Absolute *Chetana* and therefore His Form of Body is also Absolute *Chetana*. To the ignorant who is bound by sense-experience. He appears like a human being; to the self-realised one He is the Supreme Divine, completely independent of any conception of a body or form of this phenomenal world. So when the scriptures, mention about the Vraja Gopis, they must not be thought of to be lustful or like the women-folk of this world. A man or a woman in his or her physical body can never contact the Divinity. A soul freed from māyic bondage alone can attain the Feet of the Supreme Godhead Sri Krishna. In bondage, none can know Him, much-less be blessed by His Transcendental

Embraces; while discussing about *Rāgātmikā-Bhakti* and in its wake *Rāgānugā-Bhakti* one must not forget all the different stages of spiritual practices, starting from *Shraddhā* upto *rāga* and *anurāga*. One should attain sufficient spiritual eligibility in order to follow those super-transcendental affairs of Lord's Realm, which have absolutely nothing to do with or in respect of which one must not think in terms of, mundane lust. There is a possible danger for ordinary human beings who have generally given to bridled or unbridled sensual lust, to imagine something unwholesome in the Erotic Love of the Gopis towards Sri Krishna. Lord Sri Chaitanya has declared that Sri Krishna is served properly only by the Denizens and especially by the milk-maids of Vraja, and that it is not possible for anyone who is not perfectly free from sin to realise the nature of such service. It is necessary to pass through a regular course of spiritual training under a good preceptor to be able to understand what it really is and to be able to practise it. By performing such service we realise the eternal function of our souls. This service cannot be performed by means of this body or mind. It is performed by the pure soul who is absolutely free from all worldly hankerings. This service is a matter of spiritual realisation and not of apish imitation with the help of our present ribald imagination. By sincere and convinced submission to the rules of spiritual pupilage as laid down in the scriptures and expounded by competent teachers, one is able to attain to such perfect purity of mind. The Absolute Truth manifests Himself of His Own

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accord, for He has the power of taking the initiative, to the mind that is thus purified in the sincere effort of seeking after Him. Those who have realised the form of Krishna as well as of their own selves, do ere long attain *vastu-siddhi* (enter the eternal pastimes of Krishna in the spiritual kingdom and gain personal service to Krishna). The Amorous Pastimes of Sri Krishna with spiritual milkmaids of Vraja are not the amorous pastimes between male and female of this world. The Amorous Pastimes of Sri Krishna are not a connection of the dismissed brain of sensualist. The amours of this world could have no existence unless the substantive principle exists in Sri Krishna. But no one denies the existence and importance of the principle of amour in this world. Why do they imagine that it does not exist in the realm of the Absolute in the perfectly wholesome form?

So long as one's heart is polluted by sense-egoism, so long as one's mind is darkened by a very very thick quagmire of sex-mindedness, so long as an individual misidentifies his true self with this gross body and his subtle body (mind, intelligence, ego), there is absolutely no possibility of entering into the depth of the spiritual transparency of *ātma-rati-ātmakridā* etc when the soul soars in the higher realms of burning feelings with passionate Love for Sri Krishna augmenting the *Bhāva* of Vraja-Gopi, which may awaken normally and naturally in the heart without any profane imagination, such a soul transcends all in its spiritual flight in the Realm of *Bhāvas*—waves of feelings. In whom an eager longing for *Rāgānugā - Bhakti* in the *Sāadhanā*-state is

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awakened, he thinks of a permanent and spiritual body within, corresponding to the particular category of Sthāyi-Bhava viz. (Madhura) rati as an eternal Maïd the body so conceived is that of a lady. The *siddha-bhāvadeha*, i.e. the inner conceived spiritual body of the individual corresponding to one's awakened feelings towards the Lord is in the wake of the feelings of a Vraja - Gopi. There is complete self-effacement on their part as regards their own pleasure in the supreme service of the Lord. Their cent-percent satisfaction lies in the absolute pleasure of their Beloved alone. So, an individual soul, in *Rāgānugā-Bhakti* augmenting *Madhura - rati* may have the spiritual body of a male or a female independent of one's physical body in this world. Hence a sādḥaka in *Rāgānugā - Bhakti* does develop the supra-mundane *aprākṛita* or non - earthly body of a Gopi, called a Manjari, awakened in the wake of the Vraja-Gopi. The physical body in this world can never reach the Feet of the Lord, much less join in the Lord's Pastimes. It is only in a spiritual *siddha-deha* (eternal body of pure *chit*, conceived as a Gopi) that the soul progresses in *Rāgānugā - Bhakti*.

Chapter eight: In that Transcendental Plane (Brahma - Pura) there is a fortress in which Lotus-like most comfortable *sanctum sanctorum* is there and in that ever dwells the Supreme Godhead Param Brahman - Bhumā - Purusha and also here in the small space of the heart there dwells the jivātmā associated with Paramātmā qualitatively both, the Lord and the jiva-soul are same but not quantitatively the same. The jiva - soul neither is polluted nor

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adulterated even during his stage of bondage. He has not lost his essential *chit* - potency and that essential *chit* - potency beholds the Paramātmā within him. The jiva-ātmā does not grow old with one's old age ; he is not stained by the staining of the body. The real spiritual nature of a mukta jivātmā: (i) *apah-atapāpa* (devoid of sinful connections with *avidyā* viz. want of true conception about self etc.), (ii) *Vijara* (free from old-age), (iii) *Vimrityu* (without death or fall from own eternal status), (iv) *vishoka*: having no reason for affliction for loss of desired objects of worldly attachment, (v) *vijighitsa* (without any lust for food of enjoyment, (vi) *apipāsa* (with no thirst), (vii) *satyakāma* (wishing for truth of service of God) and (viii) *satyasankalpa* (with fulfilled object).

Those who depart hence without realising the *ātmā* for themselves there is no freedom in all the worlds. But those who depart from hence having realised the *ātmā* for them in all worlds there is freedom.

In the second section the preceptor gives a lesson to the disciple that merely for the fulfilment of one's cherished desires one should not worship hobgobling gods. In fact after the realisation of the Supreme God, everything else is fulfilled. Although Lord ever remains within the heart but so long the *māyic* curtain is not removed by God Himself, one cannot see Him shining in his own heart. God is the Monitor - self and jivas are monitored by Him. He who knows thus ever dwells in that plane of transcendence in close proximity to God. Verily, these

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are the three syllables : *Sat-ti-yam* : *Sat* : is Immortal Brahman, *ti* - the jiva - soul who is subject to be under the clutch of *māyic* bondage and *yam* : the transcendental Process of devotion which holds the two (jiva and Brahman) together.

It is due to the binding-law of God everything moves about in order, and none can trespass His command. A man blinded by the quagmire of *māyic* illusion becomes totally awakened with intuitive wisdom, his sickness of worldly disease is totally cured. Those who follow a dedicated life of Brahmacharya i.e. chaste and dedicated life in culturing unalloyed devotion of transcendental process like *Shravan*, *kirtan* etc. under the guidance of an enlightened self - realised preceptor, they alone attain that Brahman - world. A hundred and one are the arteries of the heart, one of them leads upto the crown of the head. During the death when one goes upwards through that, one becomes immortal, the others go off in various other directions. The soul which is free from evil, free from old age, free from death, free from grief, free from hunger and thirst, his very will will be the fulfilment, his thought is the Truth.

Both, the gods and the demons heard this and then they said, come, let us seek that soul by seeking whom one obtains all the worlds and all the desires. Then Indra from among the gods and virochana from among the demons went to Brahmā. Brahmā immediately spoke to them about the Divinity Who is the Vision of the eyes; who is none but the

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Immortal Blissful Sri Hari Himself. But due to ineligibility they both misconstrued. They confused the Brahman with the body who is seen in the water and in the mirror as reflected. Without intuition how one can realise the Truth? Brahmā told them to make themselves adorned with ornament and well-dressed and stand before a mirror.

Then Prajāpati said to them: 'What do you see'?

Then the two said: 'just as we ourselves are here sir,'

Brahmā: that is the Ātman - that is the Immortal Blissful and that is Brahman' Then they both went away, satisfied in their hearts. Then Brahmā looked at them and thought, they go away without comprehending, and without having realised the Ātman. Who - so - ever has such a doctrine, be they gods or be they demons, they shall be foiled.

Now, Virochana, as he got satisfied with that perverted lesson, came back to the demon-community and to them he then declared 'Oneself is to be made bodily happy here on earth. The body is to be looked after for its comforts.' Thus the Pāshandi-mata to satisfy the āsuric tendency of man became prevelant.

Indra also at first went away the Way of Virochana but on the way he pondered over the lesson and understood that he was not imparted with the perfect knowledge so he returned for further lesson. Brahmā made him understand that the spiritual knowledge cannot be comprehended without proper *sādhana* - there must be patience, tolerance and

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perseverence. After several trials, when Indra gets intuitional faculties he is imparted with the knowledge when the bound jiva departs from the body carrying the fruits of his sinful or pious deeds as per merit he without any visible body (in subtle body) passes through the air, or the clouds, or lightening or in the thunder and when he rises up from yonder space he gets a celestial form. Accordingly a serene one viz. a soul released from *māyic* bondage when it leaves the body and reaches the highest plane appears with his own effulgent glorious spiritual form. He reaches *paramākāśhādvishnoreva* : the Lotus-Feet of Uttamapurusha Sri Krishna. And having gained that exalted position, he feels the nectarine Bliss. Thereby he becomes ever freed. By attaining Keshava such mukta-jiva is so intoxicated with Nectarine Bliss that He engages his all the spiritualised senses to the enjoyment of Sri Krishna. He may make dalliance with Him as such like His consorts, friends, parents or as His carrier. As it were, an engrossed soul does his bodily relation here on earth like a draft-animal is yoked to a wagon, even so this jiva is yoked to this body.

Wherefrom does the ideas of relationship with friends, parents, wife etc. of this earth come ? Here on earth all these are the perverted ideas of the original that rest with the mukta - jivas in relation to Godhead. So a jiva after *mukti* may imbibe any of these sentiments as a piece of enjoyment to the Godhead. So here in this context we find that jiva - soul at his supremely pure state may augment a divine female form and *tamprāpya ramate* may make

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dalliance with Vishnu - Krishna. Whereas as per Gaudiya Vaisnavya Philosophy such a jiva can become a Manjari hand-maid and to act in accordance with the dictum of Sri Rupa Manjari. *Svenarupena* : Even realisation can be had while the body remains as it were, and such a mukta - jiva spiritually may make his dalliance with the Lord but certainly body is not the factor.¹

In conclusion what we find that the esoteric aspect of Divine Wisdom is not to be snatched at one leap. It requires extreme patience, tolerance and perseverance and above all practice of a spiritual way of life. One must endeavour for spiritual cognition. The knower of God by the Providence of the God gets all his desires fulfilled. By Providence of *Shyāma* (Sri Krishna) I take recourse to *Shavala*, Sri Rādhā the Essential self-some Potency of *Syāma*, the Supreme God par-excellence. And having cogently concocting the *Rāgānugā-Prema-Bhakti* augmenting the Rāgātmikā sentiment of *Shavala*, the Projected-Absolute Counter - Whole *Rasa* : 'Akīlārāsāmṛita murti' Sri Shyāmasundara Sri Krishna I become dove-tailed in the loving service of *Shyāma*.

Shaking Off the very nescience as a horse his hairs, shaking off the body, as the moon frees itself from the mouth of Rāhu, I, a soul with intuitive wisdom like a cuckoo-youngling having grown the wings leaving aside the nest of a crow flies into the eternal nest, the Abode of eternal Peace - yea I attain the Abode of eternal Bliss.

1. vide also Gita XV. 16.18 and Katha U. 1.3.3.6

श्री श्रीगुरु गौरांगी जयतः

छान्दोग्योपनिषद्

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Invocation - Chant

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बल-
मिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा
ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु तदात्मानं निरस्ते य
उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः ! शान्तिः

*Aum āpyāyantu mamāṅgāni vāk prānashchakshuh shro-
tramatho valamindriyāni cha sarvāni sarvam brahmaupanishadam
māham brahma nirākuryām mā mā brahma nirākarodanirākāra-
namastu anirākaranam meastu tadātmani nirate ya upanishadsu
dharmāste mayi santu te mayi santu | Om shāntih, shāntih,
shāntih ॥*

Translation :- Let all my limbs and speech, life-breath, eyes, ears, vitality and all the senses be spiritually strengthened. Let me realise that the substratum of every existence is the Brahman established in the Upanishads. May I never be in aversion to or deny Brahman, nor Brahman deprive me of His Mercy. Let there ever remain the cordial relationship between myself as a servitor and

Brahman, the Supreme Godhead as Served-Master. May all those auspicious Qualities that are glorified in the Upanishads shine forth in me who is an aspirant soul devoted for God-realisation.

May there remain all-round-auspiciousness.

CHAPTER I

Section 1

ओमित्येतदक्षरमुद्गीथमुपासीत । ओमिति ह्युद्गायति तस्योप-
व्याख्यानम् ॥ १ ॥

*Aum ityetaḍ - akṣharam udgītham - upāsita, om - iti hrīd
gāyati tasya - upavyākhyānam |* 1

Translation :- One should penetrate upon this syllable AUM, the udgitha, for one sings the Loud-chant (the essence and acme of the entire loud chanting) beginning with Om. Of this, the explanation follows :

Purport :- As we have learnt earlier (In Isha, Katha, Mund, Gita etc.) that the AUM is the Mystical Divine Sound representing the very Supreme Personality of Godhead with His Paraphernalia. But before one gets perfect realisation with the supreme vision of God an aspirant-soul chants this AUM with udgitha-sound viz. with devout mind, with fervour of spirit, with an inmost longing and with a purity of soul for a vision of God. The Upanishad opens with this instruction to culture the AUM on directing one's attention lovingly and continuously towards God. 1

एषां भूतानां पृथिवी रसः पृथिव्या आपो रसः । अपामोष-
धयो रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाचऋग्रस ऋचः
सामरसः साम्न उद्गीथो रसः ॥ २ ॥

*eshām bhutānām prithivi rasah prithivyā āpo rasah |
apāmoshadhayo rasa oshādhinām purusho rasah purushasya vāg
raso vācha rig rasa richah sāma rasah sāmna udgitho rasah ॥ 2*

Translation :- The beings are enlivened by the substance of the earth, the earth derives its essential substance from the water, again the plants get their substance from the water, the corporeal body is sustained by the substance of the plants, the function of speech is the essential (faculty) activity of human beings; again among all the spoken sounds Rik-sound is the glory of the speech; the sām-chant is the crest-jewel-sound of the Rik and among the sām-chants AUM is the Paramount Esoteric Aspect.

Purport :- Therefore it shows that AUM is the Substratum of everything that exists. 2

स एष रसानां रसतमः परमः परार्ध्योऽष्टमो यदुद्गीथः ॥ ३ ॥

*sa esha rasānām rasatamah paramah parārdhyo - astamo
yadudgithah ॥* 3

Translation :- AUM is the Quintessence of all the substances, is Identical with the Supreme God-head—the eighth—namely the udgitha remaining in the Paramount Transcendental Plane.

Purport :- AUM is above everything of this universe although it is mentioned in the previous mantra as the eighth in the order of the earth and the

rest. AUM is the Transcendental Sound that descends from that Transcendental Plane to the cognitioned soul. 3

कतमा कतमर्कतमत्कतमत्साम कतमः कतम उद्गीथ इति
विमृष्टं भवति ॥ ४ ॥

*Katamā katamārik katamad katamad sāmā katamah katama
udgitha iti vimrīṣṭham bhavati ॥* 4

Translation :— Which one is the Rik? Which one is the Sāma? Which one is the Udgitha?—this is now discussed. 4

वागेवक्प्राणः सामोमित्येतदक्षरमुद्गीथः । तद्वा एतन्मिथुनं
यद्वाक्च प्राणश्चक्च साम च ॥ ५ ॥

*vagevarik prāṇah sāmāomityetadakharamudgithah | tadvā
etanmithunam yad vāk cha prānashcharik cha sāmā cha ॥* 5

Translation :— The Rik is speech, the Sāma is the prāna (life), Udgitha is the AUM. Verily, this is a pair namely speech and life, and also the Rik and the Sāma.

Purport :— We have learnt (in mantra 2) that the Rik-sound is the glory of the speech, otherwise it is said if the speech is not for chanting the Glory of God, then it is a sound of a frog who by its sound calls for its enemy a snake. So life serves no purpose if it is not utilised for Divine Purpose. Therefore the speech and the very life should be synchronised in chanting Sāma leading to realise the esoteric aspect of AUM. 5

तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे सःसृज्यते यदा वै मिथुनौ
समागच्छत आपयतो वै तावन्योन्यस्य कामम् ॥ ६ ॥

*tadetanmithunamomityetasminnakshare samsriyate yadā vai
mithunau samāgacchata āpayato vai tāvanyonyasya kāmam ॥ 6*

Translation :— This pair synchronise with the culture of AUM. Verily when a couple become united they serve the very purpose of each other.

Purport :— As when a couple are united the two procure each the other's desire, accordingly when the speech and the very life are synchronised in culturing the AUM both the speech as well as the life get themselves satisfied and their true purpose is served thereby. When life's activities are synchronised with the devotional perspective representing in speech the very purpose of the life is served as the purpose of conjugal love is not for the sense-gratification but something else which is divine. 6

आपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथ-
मुपास्ते ॥ ७ ॥

*āpayitā ha vai kāmānām bhavati ya etadevam vidvān
aksharamudgithamupāste ॥ 7*

Translation :— One who knows this thus, culturing the udgitha AUM, verily becomes a fulfiller of desires. 7

तद्वा एतदनुज्ञाक्षरं यद्धि किञ्चानुजानात्योमित्येव तदाहैषा
एव समृद्धिर्यदनुज्ञा समर्पयिता ह वै कामानां भवति य एतदेवं
विद्वानक्षरमुद्गीथमुपास्ते ॥ ८ ॥

*tadvā etadanujnāksharam yaddhi kinchānujānātyomityeva
tadāhaisho eva smridhiryadanujnā samardhayitā ha vai
kāmanām bhavati ya etadevam vidvānaksharamudgithamupāste || 8*

Translation :- This AUM is the symbolic manifestation of God. Therefore, anything in the matter of spirituality this AUM is of assent. And this assent indeed is the fulfilment of the cherished desire. One who knows this thus, and culture, this udgitha AUM, verily becomes his desires fulfilled. 8

तेनेयं त्रयी विद्या वर्तत ओमित्याश्रावयत्योमिति शंसत्यो-
मित्युद्रायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन || ९ ||

*teneyam trayi vidyā vartate om - ityāshrāvayatyomiti
shansatyomityudgāyatyetasyaivāksharasyāpachityai mahimnā ra-
sena ||*

9

Translation :- With the utterance of this AUM the threefold knowledge of Vedas proceeds; uttering AUM does one (preceptor) make the pupil listen Vedic lesson; with uttering AUM does one recite Vedic words; with uttering AUM does one chant Vedic Hymns. All the Vedic rites are performed in respect of the worship of this AUM, with Its greatness and with Its essence.

Purport :- As in the Gitā¹ A man consecrating all the Vedic actions with their fruits to God from Whom emanate the energies of actions attains success in life. The AUM is the Mystic Form of God, so by culturing the AUM Which is the essence of the Vedic-lessons one gets his desires

1. vide XVII. 46

fulfilled by God Himself. The utterance of AUM is vital to the performance of the Vedic rites. 9

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद । नाना तु विद्या
चाविद्या च यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं
भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥ १० ॥

tenobhau kuruto yashchaitadevam veda yashcha na veda |
nānā tu vidyā chāvidyā cha yadeva vidyayā karoti shraddhay-
opanishadā tadeva viryavattaram bhavatiti khalvetasyaivākshara-
syopavyākhyānam bhavati ॥ 10

Translation:— He who knows the spiritual significance of this as thus, and he who knows not, both may perform Vedic rites as such. Diverse, however, are the ways of knowledge and ignorance. But whatever is performed with the knowledge, faith and devotion that, indeed, becomes really effective. Upto this, is the explanation or greatness of this AUM.

Purport:— Here it is stated that religious practice without philosophical wisdom may not bring proper perspective; religious performances must be done with devotional fervour as God is the Giver of fruits.¹ 10

Section 2

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा उद्गीथ-
माजहुरनेनैनानभिभविष्याम इति ॥ १ ॥

1. Detailed information regarding AUM can be had by referring to annotations on Katha and Mundakya Upanishads.

devāsura ha vai yatra samyetira ubhaye prajāpatyāstaddha devā udgithamājhruranenainānabhibhavishyāma iti || 1

Translation:— Verily, when the gods and the demons, both descendents of Prajāpati, contended with each other, the gods took unto themselves the udgitha, resolving: 'with this we shall defeat them.'

Purport:— There are two types of propensities in every human being viz. deva and asura; and ever fighting is going on between the two, each attempting to overcome the other. But when awakening of the soul takes place there prevails good disposition in the senses with the concoction of the culture of udgitha AUM determined to overcome all the devilish or demoniac propensities that rise up with their might in the heart. 1

ते ह नासिक्यं प्राणमुद्गीथमुपासाञ्चक्रिरे तं हासुराः पाप्मना विविधुस्तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च पाप्मना ह्येष विद्धः ॥ २ ॥

te ha nāsikyam prānamudgithamupāsāñchacrire tam hāsuraḥ pāpmanā vividhustasmātenobhayam jighriti surabhi cha durgandhi cha pāpmanā hyesha viddhah || 2

Translation:— The gods cultured the udgitha AUM synchronising with the in-breathing in the nose. The demons afflicted that with evil. Therefore with it one smells both the sweet smell as well as the foul one—for it is afflicted with evil.

Purport:— See next 7th Mantra. 2

अथ ह वाचमुद्गीथमुपासाञ्चक्रिरे तांहासुराः पाप्मना
विविधुस्तस्मात्तेनोभयं वदति सत्यं चानृतं च पाप्मना ह्येषा
विद्धा ॥ ३ ॥

*Atha ha vāchamudgithamupāsānchacrire tām hāsuraḥ
pāpmanā vividhustasmāttayobhayam vadati satyamchānritancha
pāpmanā hyeshā viddhā ॥* 3

Translation:— Then they cultured the udgitha
AUM synchronising with the speech. The demons
afflicted that with evil. Therefore with it one speaks-
both true and false—for it is afflicted with evil. 3

अथ ह चक्षुरुद्गीथमुपासाञ्चक्रिरे तद्हासुराः पाप्मना
विविधुस्तस्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च पाप्मना
ह्येतद्विद्धम् ॥ ४ ॥

*Atha ha chakshurudgithamupāsānchacrire taddhāsuraḥ
pāpmanā vividhustasmāttanobhayam pashyati darshaniyamchādar-
shaniyancha pāpmanā hyetad viddham ॥* 4

Translation:— Then, they cultured the udgitha
AUM synchronising with the eye. The demons
afflicted that with evil. Therefore with it one sees
both the sightly or unsightly—for it is afflicted with
evil. 4

अथ ह श्रोत्रमुद्गीथमुपासाञ्चक्रिरे तद्हासुराः पाप्मना विविधु-
स्तस्मात्तेनोभयं शृणोति श्रवणीयं चाश्रवणीयं च पाप्मना ह्येत-
द्विद्धम् ॥ ५ ॥

*Atha ha shrotram udgitham upāsānchacrire taddhāsuraḥ
pāpmanā vividhustasmāttanobhayam shrinoti shravaniyamchāś-
hravaniyamcha pāpmanā [hyetad viddham ॥* 5

Translation:- Then, they cultured the udgitha AUM synchronised with the ear. The demons afflicted that with evil. Therefore with it one hears both the pleasant and the unpleasant, for it is afflicted with evil. 5

अथ ह मन उद्गीथमुपासाञ्चक्रिरे । तद्भासुराः पाप्मना
विविधुस्तस्मात्तेनोभयं सङ्कल्पयते सङ्कल्पनीयं चासङ्कल्पनीयं च
पाप्मना ह्येतद्विद्वम् ॥ ६ ॥

*Atha ha mana udgitham upāsānchacrire taddhāsuraḥ
pāpmanā vividhutasmātenobhayam sankalpayate sankalpa-
niyanchāsankalpaniyancha pāpmanā hyetad viddham ॥ 6*

Translation:- Then, they cultured the udgitha AUM synchronising with the mind. The demons afflicted that with evil. Therefore with it one thinks both good and evil thoughts, for it is afflicted with evil. 6

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासाञ्चक्रिरे
तद्भासुराकृत्वा विदध्वंसुर्यथाश्मानमाखणमृत्वा विध्वंसेत ॥ ७ ॥

*Atha ha ya evāyam mukhyah prānastamudgithamupāsān-
chacrire tam hāsuraḥ rityā vidadhvamsuryathāashmānamākhanam-
rityā vidhvamseta ॥ 7*

Translation:- Then, they revered the udgitha AUM as the vital breath, the very substance of life. But when the demons struck that, the demons themselves were crashed to death, just as when one is dashed against a solid stone.

Purport:- When the very vitality of life-force is synchronised with the devotional fervour reveren-

tiating the AUM as the Acme and if the evil or demoniac propensities try to peep into heart at once it is crushed to death i.e. no evil propensity can prevail upon such a person who has divinised his senses. 7

एवं यथाश्मानमाखणमृत्वा विध्वंसत एवंहैव स विध्वंसते
य एवंविदि पाप कामयते यश्चैनमभिदासति स एषोऽश्माखणः ॥ ८ ॥

*Evam yathā - ashmānamākhanamṛtvā vidhvansata evam
haiva sa vidhvansate ya evam vidi pāpam kāmayate yashchai-
namabhidāsati sa esho - ashmā khanah ॥* 8

Translation :- Just as a ball of clay would break into pieces being struck against a solid stone, the fate of a devilish person will be when he wishes to do evil to one who cultures the above spiritual practices. A man of wisdom cannot be injured, for he is invincible being established in Truth.

Purport :- For one who is established in Truth, nobody can do any harm to him. On the contrary if anyone tries to do any evil he is crushed to death. Lord protects His devotees. The vivid example we find from the episode of Prahlāda. Finally Hiranyakasipu was destroyed by God Himself and the Lord gave full protection to Prahlāda, His devotee. 8

नैवेतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येष तेन
यदश्नाति यत्पिबति तेनेतरान्प्राणानवति । एतमु एवान्ततोऽविचो-
त्क्रामति व्याददात्येवान्तत इति ॥ ९ ॥

TWELVE ESSENTIAL UPANISHADS [I.2.9-11]

*Naiva tena surabhi na durgandhi vijānātyapahatapāpnā
hyesha tena yadashnāti yat pivati tenetarān prānānavati |
etamu evāntato - avittvotrāmāti vyādadātyevāntata iti ||* 9

Translation:- This vital life-force is not affected either by the sweet-smelling or the foul-smelling, for this is quite untouched by any evil. Foods and drinks that are assimilated through this source potentialise other organs. And not finding this vital-force in the mouth, one finally deceases; one finally leaves his mouth open. 9

तं हाङ्गिरा उद्गीथमुपासाञ्चक्र एतमु एवाङ्गिरसं मन्यन्तेऽ-
ङ्गानां यद्रसः ॥ १० ॥

*tam hāngirā udgithamupāsānchakra etamu evāngirasam
manyante - angānām yadrasah |* 10

Translation:- Rishi Angirasa cultured this udgitha AUM synchronising with the life's vital-force. People consider that it is indeed, Angiras because it is the substratum of all other organs.

Purport:- Angiras means the very vitality of all organs. 10

तेन तं ह बृहस्पतिरुद्गीथमुपासाञ्चक्र एतमु एव बृहस्पतिं
मन्यन्ते वाग्धि बृहती तस्या एष पतिः ॥ ११ ॥

*tena tam ha vrihaspatirudgithamupāsānchakra etamu eva
vrihaspatim manyante vāgghi vrihati tasyā esha patih |* 11

Translation:- Brihaspati cultured this udgitha AUM synchronising with this life's vital-force. People consider that it is indeed, Brihaspati, because

speech is the glory and this is the substratum thereof. 11

तेन तश् हायास्य उद्गीथमुपासाञ्चक्र एतमु एवायास्यं मन्यन्ते
आस्याद्यदयते ॥ १२ ॥

*tena tam hāyāsyā udgītham upāsānchakra, etamu evāyāsyam
manyanta āsyād yadayate ॥* 12

Translation :— Rishi Ayasya cultured this udgitha AUM synchronising with this life's vital-force. People consider that it is indeed, Ayasya, because it goes out from the mouth. 12

तेन तश्ह वको दाल्भ्यो विदाञ्चकार । स ह नैमिषीयाना-
मुद्राता बभूव सहस्मैभ्यः कामानागायति ॥ १३ ॥

*tena tam ha vako dālbyo vidānchakāra | sa ha naimishī-
yānāmudgātā vabhūva sa ha smaibhyah kāmānāgāyati ॥* 13

Translation :— Vāka, the son of Dalbha, knew it. He became udgātri priest of the rishis of Naimisha. He sang before them to their fulfilment. 13

आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथ-
मुपास्त इत्यध्यात्मम् ॥ १४ ॥ इति द्वितीयः खण्डः ॥ २ ॥

*āgātā ha vai kāmānām bhavati ya etadevam vidvānakshara-
mudgīthamupāsta ityadhyātmam ॥* 14

Translation :— He who knows it thus and cultures this udgitha AUM synchronising with the life's vital-force certainly gains his desire fulfilled. This much with reference to the fulfilment of the desires. 14

Section 3

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा एष
प्रजाम्य उद्गायति । उद्यस्तमोभयमपहन्त्यपहन्ता ह वै भयस्य
तमसो भवति य एवं वेद ॥ १ ॥

*athādhidaivatam ya evāsau tapati tamudgithamupāsitodyan
vā esha prajābhya udgāyati | udyamstamo bhayamapa -
hantypahantā ha vai bhayasya tamaso bhavati ya evam veda ॥1*

Translation:- Now, with reference to the gods :
one should culture udgitha identifying It with one
Who glows yonder (the sun). It is indeed, the sun
on rising enlivens all creatures. He dispels darkness
and nightmares or fear. Verily he who knows this
becomes a dispeller of fear and darkness in the shape
of nescience. 1

समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर इतीममा-
चक्षते स्वर इति प्रत्यास्वर इतममु तस्माद्वा एतमिमममु चोद्गीथ-
मुपसीत ॥ २ ॥

*Samāna u evāyanchāsau choshno - ayamushno - asau svara
itimamāchakshate svara iti pratyāsvara ityamum tasmād vā
etamimamamum chodgithamupāsita ॥ 2*

Translation:- The vital - force of life and the
sun are alike. This is warm and that is warm.
People call it (prāna) as vowel and that one (sun) also
as vowel as well as consonant. Therefore, indeed,
one should synchronise both with udgitha AUM.

Purport:- The life's vital - force and the sun
have got their reciprocity. Therefore one should

know that both of them are substantiated by the spirit of udgitha AUM. 2

अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स प्राणो यदपानिति सोऽपानः । अथ यः प्राणापानयोः सन्धिः स व्यानो यो व्यानः सा वाक् । तस्मादप्राणन्ननपानन्वाचमभिव्याहरति ॥ ३ ॥

Atha khalu vyānamev odgithamupāsita yadvai prāṇiti sa prāno yadapāniti so-apānah atha yah prāṇāpānayoh sandhiḥ sa vyāno yo vyānah sā vāk | tasmadapranannanapānan vāchama-bhivyāharati || 3

Translation :- The udgitha AUM is to be known as vyāna which is not as such like one's in - breath or out - breath but it is conjection or the stimulating force of in and out - breaths. Therefore such utterances do not depend upon in or out breaths. (It is done with its divine force). 3

या वाक्सवर्तस्यादप्राणन्ननपानन्नृचमभिव्याहरति यवर्तत्साम तस्मादप्राणन्ननपानन्साम गायति यत्साम स उद्गीथस्तस्मादप्राणन्ननपानन्नुद्गायति ॥ ४ ॥

Yā vāk sā rik stasmād aprānannanapānannrichamabhi vyāharati yā rik tad sāma tasmādapranannanapānam sāma gāyati yad sāma sa udgithastasmādapranannanapānannudgāyati || 4

Translation :- The speech is Rik. Therefore one utters the Rik without the support of in - breathing and out-breathing. The Rik is the Sāman,. Therefore one sings the Sāman without the support of in - breathing and out - breathing. The Sāman is the udgitha AUM. Therefore one chants the udgitha AUM without the support of in - breathing and out - breathing.

Purport:- The udgitha AUM's the Divine Sound and for Its pronouncement there is a divine force. It has got nothing with material pronouncement that depends upon the regulation of breathings. 4

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थनमाजेः
सरणं दृढस्य धनुष आयमनमप्राणन्ननपानस्तानि करोत्येतस्य
हेतोर्व्यानमेवोद्गीथमुपासीत ॥ ५ ॥

*Ato yānyanyāni viryavanti karmāni yathā - agnermanthana-
mājeh saranam dridhasya dhanusha āyamanam aprānannana-
pānanstāni karotyetasya hetorvyānamevodgithamupāsita ॥ 5*

Translation:- Regarding other actions there requires strength, like the kindling of fire by friction, the running of a race towards a goal, the bending of a stiff bow—all are performed without in - breathing and without out - breathing. On all these accounts one should culture udgitha AUM as vyāna - chanting (a divine force which does not depend upon anything of bodily concern). 5

अथ खलूद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण एवोत्प्राणेन
ह्युत्तिष्ठति वाग्मीर्वाचो ह गिर इत्याचक्षतेऽन्नं थमन्ने हीदःसर्वं
स्थितम् ॥ ६ ॥

*atha khaludgithāksharānyupāsītodgitha iti prāna evot prānena
hyuttisthati vāg gīrvācho ha gira ityachakshate-annam thamanne
hidam sarvam sthitam ॥ 6*

Translation:- Next, one should also culture udgitha - as *ud - gi - tha*. *Ud* to be synchronised with the life's vital force for, through that only one wakes

up, *gi* to be synchronised with speech for, speech is the sound and *tha* to the food, for, food enlivens everything on earth. 6

धौरेवोदन्तरिक्षं गीः पृथिवी थमादित्य एवोद्वायुर्गीरग्निस्थः
सामवेद एवोद्यजुर्वेदो गीर्ग्वेदस्थं दुग्धेऽस्मै वाग्दोहं यो वाचो
दोहोन्नवानन्नादो भवति य एतान्येवं विद्वानुद्गीथाक्षराण्युपास्त
उद्गीथ इति ॥ ७ ॥

*dyaureva udantariksham gih prithivi thamāditya evod
vāyurgiragnistham sāma veda evod yajurvedo gir rik vedastham
dugdhe - asmai vāg doham yo vācho dohoannavānannādo bhavati
ya etānyevam vidvānudgithāksharānyupāsta udgitha iti ॥ 7*

Translation :- *Ud* is heaven, *gi* is atmosphere ; *tha* is the earth ; again *ud* is the sun, *gi* is the wind, *tha* is the fire. Again *ud* is Sāma - veda, *gi* is Yajur - veda, *tha* rig - veda. For him speech yields the milk (spiritual vitality) which is the reward of speech. He becomes rich in food ; and as an eater of food he knows thus and cultures on the udgitha as : *ud* : *gi* : *tha*.

Purport:- see our explanation in Aitariya Upanishad. for more details. 7

अथ खल्वाशीः संमृद्धिरूपसरणानीत्युपासीत येन साम्ना
स्तोष्यन्स्यात्तत्सामोपधावेत् ॥ ८ ॥

*Atha khalvāshih samriddhirupasaranānityupāsita yena
sāmnā stoshyan syāt tad sāmopadhāvet ॥ 8*

Translation:- Now then, the fulfilment of wishes ; one should take to the following as the

places of refuge : - one should reflect upon the Sāman by means of which one proceeds to sing the Hymns. 8

यस्यामृचि तामृचं यदार्षेयं तमृषिं यां देवतामभिष्टोष्यन्स्यात्तां
देवतामुपधावेत् ॥ ९ ॥

*Yasyāmrichi tāmricham yadār sheyam tamrishim yām
devatāmabhistoshyān syāt tām devatāmupadhāvet ॥* 9

Translation :- One should reflect upon the Rik in which the Sāman occurs, on the seer by whom it was seen, on the divinity to whom he is about to sing a hymn. 9

येन च्छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेद्येन स्तोमेन
स्तोष्यमाणः स्यात्तस्तोममुपधावेत् ॥ १० ॥

*Yenachchandasā stoshyān syāt tad-chanda upadhāved yena
stomena stoshyamānah syād tam stomamupadhāved ॥* 10

Translation :- One should reflect upon the metre in which he is about to sing a hymn. One should reflect upon the hymn - form in which he is about to sing a hymn. 10

यां दिशमभिष्टोष्यन्स्यात्तां दिशमुपधावेत् ॥ ११ ॥

Yām dishamabhishtoshyān syāt tām dishamupadhāvet ॥ 11

Translation :- One should reflect upon the quarter of space toward which he is about to sing a hymn. 11

आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नग्रमत्तोऽभ्याशो
ह यदस्मै स कामः समृध्येत यत्कामः स्तुवीतेति यत्कामः
स्तुवीतेति ॥ १२ ॥ इति तृतीयः खण्डः ॥ ३ ॥

*ātmānam antata upasṛitya stuvita kāmam dhyāyannapramatto-
abhyāsho ha yadasmāi sa kāmah samridhyeta yatkāmah
stuviteti yatkāmah stuviteti ॥* 12

Translation :— Finally one should concentrate upon himself and then sing a hymn reflecting most carefully upon his desired object. Indeed, quickly his desires will be fulfilled and desiring which he may sing a hymn—yea, desiring which he may sing a hymn. 12

Section 4

ओमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्रायति तस्योप-
व्याख्यानम् ॥ १ ॥

*AUM - ityetadaksharamudgīthamupāsītōmīti hyudgāyati tasyo-
pavyākhyānam ॥* 1

Translation :— One should culture udgitha AUM, for every mystic Vedic chanting is sung with AUM. Further explanation thereof is as follows: 1

देवा वै मृत्योर्विभ्यतस्त्रयीं विद्यां प्राविशस्ते छन्दोभिरच्छा-
दन्यदेभिरच्छादन्यस्तच्छन्दसां छन्दस्त्वम् ॥ २ ॥

*Devā vai mrityorvibhyatastrayīm vidyām prāvishamste
cchandobhiracchādayan yadebhiracchādayamstacchandasām cch-
andastvm ॥* 2

Translation :— Verily, the gods, when they were afraid of death, took to the performances of Vedic

karmas for threefold gains of *dharma - artha* and *kāma*. They were illusioned by the metrical hymns. But they thought, thereby they have protected themselves, therefore the metres are called *chandās*. 2

तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं पर्यपश्यदृचि
साम्नि यजुषि । ते नु विदित्वोर्ध्वा ऋचः साम्नो यजुषः स्वरमेव
प्राविशन् ॥ ३ ॥

*Tānu tatra mrityuryathā matsyamudake paripashyedevam
paryapashyadrīchi sāmni yajushi | te nu vidittvordhvā richah
sāmno yajushah svarameva prāvishan ||* 3

Translation :- Death observed the gods in the ritualistic performances done as the rites of Rik, Sāman and Yajus ; just as one might see a fish in water. When the gods found this out, they arose out of the Rik, out of the Sāman out of the Yajus and then took recourse to mystic sound AUM.

Purport :- When a fortunate jiva realises the incapability of the ritualistic performances to release oneself from the jaws of death then he takes recourse to the Transcendental Process of culturing Divine Sound AUM. Bhāgavata says¹ Nay, the honeyed and flowery words of the tree of Vedas have benumbed their mentality to such an extent that it is greatly entangled in the shackles of fruitive actions. Being enticed by the honeyed words of the Vedas, they are immersed in the labyrinth of karma'. 3

1. vide VI. 3.25

यदा वा ऋचमाप्नोत्योमित्येवातिस्वरत्येवःसाभवं मजुरेष उ
स्वरो यदेतदक्षरमेतदमृतमभयं तत्प्रविश्य देवा अमृता अभया
अभवन् ॥ ४ ॥

*Yadā vā rikachamāpnotyomityevātisvaratyevam sāmaivam
yajuresha u svaro yadetadakhsharametadamritamabhayam tat
pravishya devā amritā abhaya abhavan ॥* 4

Translation :— Verily, when one learns the Rik, he cultures AUM ; it is the same in the learnings of Sāman as well as of Yajus. This AUM indeed, is the original vowel i.e. Self - some ; It is Transcendental and Blissful. The gods (here seers) taking recourse to AUM become immortal and blessed.

Purport :— When one fortunate soul realises the true significance of the Vedic lessons or esoteric aspects of the Vedas he takes recourse to the culture of Divine AUM which is Transcendental and Blissful. Therefore, one who takes recourse to this Transcendental Process becomes immortal and blessed. Here in general, the gods are referred to, but gods of heaven never become immortal in its true sense. Therefore it should be understood that the word denotes seers only. 4

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरं स्वरममृतमभयं
प्रविशति तत्प्रविश्य यदमृता देवास्तदमृतो भवति ॥ ५ ॥

*Sa ya etadevam vidvānaksharam pranautyetadevāksharam
svaramamritamabhayam pravishati tat pravishya yadamritā
devāstadamrito bhavati ॥* 5

Translation :— One who knows It thus, takes recourse to that udgitha AUM which is Transcend-

ental and Blissful. And therefore, having taken recourse to It, one becomes immortal, as the seers have become. 5

Section 5

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इत्यसौ
वा आदित्य उद्गीथ एष प्रणव ओमिति ह्येष स्वरन्नेति ॥ १ ॥

*Atha khalu ya udgithah sa pranavo yah pranavah sa udgitha
ityasau vā āditya udgitha esha pranava AUM - iti hyesha
svaranneti ॥* 1

Translation :- Now, verily, the udgitha is the AUM. What is AUM that is udgitha. And so verily, the sun is like udgitha because the effulgence of the sun is of the AUM for the sun is illumined by the glorification of AUM.

Purport :- The Divine pronouncement is the udgitha giving expression to AUM therefore both are identical. The sun shines as the symbol of glory of the AUM. 1

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषी-
तकिः पुत्रमुवाच रश्मी*स्त्वं पर्यावर्तयाद्ब्रह्मो वै ते भविष्यन्तीत्यधि-
दैवतम् ॥ २ ॥

*Etamu evāhamabhyagāsisham tasmānmama tvameko - asīti
ha kaushitakiḥ putramuvācha rashmimstvam paryāvartayād
vahavo vai te bhavishyantityadhidaivatam ॥* 2

Translation :- 'I sang praise to him alone; therefore you are my only son' —thus spoke Kausitaki to his son. Reflect upon the udgitha as the rays of

the sun; verily you will have many (sons); this with reference to the Adhidaiva. 2

अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति
क्षेप स्वरन्नेति ॥ ३ ॥

athādhyātmam - ya evāyam mukhyah prānastamudgīthamupa-
pāsītōmīti hyesa svaranneti ॥ 3

Translation :- Now with reference to the self-
one should reflect upon AUM as that which is the
vital-force of the life for it continually sounds
AUM. 3

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषी-
तकिः पुत्रमुवाच प्राणास्त्वं भूमानमभिगायताद्ब्रह्मो वै मे भविष्य
न्तीति ॥ ४ ॥

Etamu evāhamabhyagāsisham tasmānmama tvameko - asiti
ha kaushitaktih putramuvācha prānāmstvam bhumānamabhi-
gāpatād vahavo vai me bhavishyantiti ॥ 4

Translation :- I sang praises unto that alone;
therefore you are my only son; thus spoke Kausitaki
to his son. Sing praise unto the udgitha as manifold,
verily you will have many sons. 4

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इति
होतृषदनाद्वैवापि दुरुद्गीतमनुसमाहरतीत्यनुसमाहरतीति ॥ ५ ॥

Atha khalu ya udgīthah sa pranavo yah pranavah sa udgītha
iti hotrīshadanāddhaivāpi durudgītama nusamāharatītyanusamā
haratīti ॥ 5

Translation :- Now verily, the udgitha is AUM;
AUM is the udgitha. With this realisation from the

seat of a hotri priest even when one sings wrongly that singing is corrected, yea everything is put in order again. 5

Section 6

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्युदः साम तस्मादृच्य-
ध्युदः साम गीयत इयमेव साग्निमस्तत्साम ॥ १ ॥

*Iyamevargagnih sāma tadetadetasyāmrichadhyudham sāma
tasmādrichyadhyudham sāma giyata iyameva sā agniramastad
sāma ॥* 1

Translation :- The earth is the Rik and fire is the Sāman. This Sāman rests on that Rik. Therefore the Sāman is sung as resting upon the Rik. *Sā* is this earth; *ama* is fire. That makes Sāma.

Purport :- For the performance of Jyotishtoma Homa one ought to think of the Rik as the earth (altar) and the Sāman as the sacrificial fire. 1

अन्तरिक्षमेवर्वायुः साम तदेतदेतस्यामृच्यध्युदःसाम तस्मा-
दृच्यध्युदःसाम गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम ॥ २ ॥

*antarikshameva rig vāyuh sāma tadetadetasyāmrichyadhyu-
dham sāma tasmādrichyadhyudham sāma giyate - antarikshameva
sā vāyuramastad sāma. ॥* 2

Translation :- The space is Rik, the air is Sāman. This Sāman rests on that Rik. Therefore the Sāman is sung as resting on the Rik. The space is *sā* and the air is *ama*, and that makes Sāma 2

द्यौरेवर्गादित्यः साम तदेतदेतस्यामृच्यध्युदःसाम तस्मा-
दृच्यध्युदः साम गीयते द्यौरेव सादित्योऽमस्तत्साम ॥ ३ ॥

*dyaureva rigādityah sāma tadetadetasyāmrichyadhyudham
sāma tasmādrichyadhyudham sāma giyate dyaureva sādityo-
amustad sāma ॥* 3

Translation :— The heaven is Rik. The sun is the Sāman. This Sāman rests upon that Rik. Therefore the Sāman is sung as resting upon the Ric. *Sā* is heaven; *ama* is the sun. That makes Sāma. 3

नक्षत्राण्येव चन्द्रमाः साम तदेतदेतस्यामृच्यभ्यूढः साम
तस्मादृच्यभ्यूढः साम गीयते नक्षत्राण्येव सा चन्द्रमा
अमस्तत्साम ॥ ४ ॥

*nakshatrānyeva rik chandramāh sāma tadetadetasyāmrichyad-
hyudham sāma tasmādrichyadhyudham sāma giyatenakshatrany-
eva sā chandramā amustad sāma ॥* 4

Translation :— The stars are Rik and the moon is Sāma. This Sāma rests upon that Rik. Therefore the Sāma is sung as resting upon the Rik. The stars are *sā* and the moon is *ama* and that makes Sāma. 4

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गथ यन्नीलं परः
कृष्णं तत्साम तदेतदेतस्यामृच्यभ्यूढःसाम तस्मादृच्यभ्यूढः साम
गीयते ॥ ५ ॥

*atha yadetadādityasya shuklam bhāh saivarigatha yaunllam
parah Krishnam tad sāma tadetadetasyāmrichyadhyudham sāma
tasmādrichyadhyudham sāma giyate ॥* 5

Translation :— Now, the white lustre of the sun is the Rik; the Sāma is the dark, the ultra black Shyāmasundara—this Sāma rests upon the Rik. Therefore, the Sāma is sung as resting upon the Rik.

Purport:- The most fortunate one can visualise the Transcendental *Nilam parah Krishnam*: Shyāmasundara Form within the most effulgent glow. Generally, the white effulgence of the sun is seen through naked eyes so the Rik mantras are chanted by the Vedic ritualistic scholars but a mystic devotee alone knows the esoteric aspect of Sāma where Shyāmasundara Sri Krishna-Rupa is the hidden Truth. In Nāradiya Pancharātra : “*Jyotirabhyantare rupam atulam shyāmasundaram*”.

5

अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ यन्नीलं परः
कुष्णं तदमस्तत्सामाथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते
हिरण्यश्मश्रुहिरण्यकेश आग्रणखात्सर्व एव सुवर्णः ॥ ६ ॥

*Atha yadevaitadādityasya shuklam bhāh saiva sā-atha
yannilam parah krishnam tadamastad sāmātha ya esho
-antarāditye hiranmayah purusho drishyate hiranyashmashrurhir-
anyakesha āpranakhāt sarva eva suvarnah ॥*

6

Translation:- Now, the white effulgence of the Sun is *sā* and the dark, ultrablack (*shyām*) is the *ama* that makes *sāma*. Now that Shyāmasundara Person Who shines like effulgent gold (though He is Shyāma but here it is stated as Hiranmaya Purusha of Golden Hued Personality) is visualised within the sun (Brahmajyoti), has a golden beard (most beautiful face) and golden hair (most attracting curling hair). He is exceedingly brilliant, even unto the fingernail tips.

Purport:- Refer to the next Mantra.

6

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम स
एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एवं
वेद ॥ ७ ॥

*tasya yathā kapyāsam pundarikamevamakshini tasyoditi
nāma sa esha sarvebhyaḥ pāpmabhya udita udeti ha vai
sarvebhyaḥ pāpmabhyo ya evam veda ॥ 7*

Translation :— His Eyes are brilliantly beautiful like Lotus. His Blissful Name is 'ut' Transcendental. He is above mundanity. Verily he who realises Him thus, goes beyond mundane blemish.

Purport :— Here in the 6th and 7th Mantras the Transcendental Personality of Supreme God-head is described. It is clearly stated here that beyond the effulgent glow which is realised by the *jnāni* as Brahman (*Brahmajyoti*), the mystic devotee visualises the Shyāmasundara Dvibhuja Muralidhara Sri Krishna-Rupa through the chanting of mystic Sāma udgitha AUM. This Shyāmasundara Form most brilliantly shines like the burnishing gold with the most beautiful Bliss-beaming Face being kissed by the curling coil of most charming and attractive coil of black hair (His curling coil of black hair is so brilliantly beautiful that shines like dazzling gold). His every part of the Body is exceedingly brilliant, even the tips of the Nails are 'clothed in beauty of eternal spring' and fully blossomed with all the Effulgence. His Ever-fresh gladdening Beauty and Ever-Blissful Two Eyes are tinged with redness like the undimmed lustre of the freshly blossomed Lotus shining on the blue waters of the Yamunā. But most blasphemously the Māyāvādis compare

such beautiful Two Eyes of the Blissful Lord with the redness of the nates of a monkey.' 7

1. "In ancient times there was a city called Kanchi in the South of the country. In that city there lived a very famous professor whose name was Yadavaprakasha. There is a tradition that at that time there was no other professor in the whole of that part of the country who was his equal in learning. Lakshmana-Desika (Ramanuja) went to him for the purpose of study. He resided with his teacher. He was devoted to his studies with his whole heart. He was perfectly sincere in his conduct towards his teacher. These excellent qualities soon attracted the attention and captured the heart of his teacher. One day Yadavaprakasha following the interpretation of Shankaracharya was explaining this well-known text and explaining *Kapyāsam Pundarikam* as the two eyes of God are red like the hind-part of a monkey. This caused intense-pain in the heart of Ramanuja. He was at that time engaged in tending the person of his teacher. He felt very much pained on hearing this kind of explanation for the Holy Form of God-head. The tears fell in drops on the back of Yadavaprakasha. This sudden fit of weeping surprised Yadavaprakasha and he asked Ramanuja about the cause of his grief. Rāmānuja then said that there was no need to explain the word '*kapyāsam*' in such a blasphemous manner especially as the word possessed an excellent meaning. Was it not a most highly offensive act to compare the Eyes of God the most Revered Lord and Master of all, with the worst part of the body of a monkey?

Yadavaprakasha was very angry on hearing the words of Rāmānuja. He reprimended Rāmānuja in severe terms, 'How highly impertinent for a mere lad to find fault with the interpretation of Achārya Shankara! Was it possible that there could be any other explanation of the text than that of the Achārya?' Rāmānuja replied with all modesty: "Yes, there is another meaning of the text which augments the happiness of the spiritually enlightened. Achārya's explanation is intended for deluding those persons who are endowed with an unspiritual aptitude. I am telling you the other meaning. Deign to listen to my words".

Thereupon Rāmānuja offered this famous explanation of '*Kapyāsam*' in the text. '*Kam*' means water. That which drinks water is '*Kapi*'. '*Kapi*' is thus no other than the stem of the lotus. That which is placed on the stem is '*Kapyāsam*'. In other

His Blissful Name is 'ut' beyond mundane affairs. In all respect His such Form is above any mundane blemish. Everything is Transcendental and absolute. There should not be any anthropomorphic ideas imposed upon Him.

Now after the visualising of the Shyāmasundara Form how the *Hiranmayah Purushodrishyate* : come? So it is very clear here that the Vāsudeva Krishna is not the visible object of the seers. It is the Rasa-rāj and Mahābhāva viz. Shyāmasundara Sri Krishna enveloped by the lustre of a Golden Figure (Sri Rādhā)—the Eternal-Couple Moiety. This is the Mādhurya-Vigraha i.e., Lord of Love and Beauty and Atharva Veda says: the Glow of Sri Rādhā's complexion falling on Sri Krishna's Hue makes Him Hiranmaya Gaura that is Sri Shyāmasundara Sri Krishna, the Supreme Par - excellence in His Audārya - Vigraha (Lord of Beatitude) taking the fair complexion and the deepest ecstatic sentiment of Sri Rādhā, the counter Moiety (ontologically Both are ever One) He revealed Himself in His combined Entity as Sri Gaurāṅga (Hiranmaya : Sri Krishna Chaitanya).

(2) Hiranyashmashruh :— The literary meaning of this word is golden beard. But neither in any other Shruti nor in Smriti nor in Purānas we find any reference about the beard of the Supreme Godhead. No doubt some of the Incarnations of the God such as Sri Nrisimha, Parasurāma etc. have their beards.

words the two Eyes of that Supreme Person are tinged with red-like undimmed lustre of the unplucked lotus on its stem shining on the bosom of the blue waters.

But here in this context it is spoken about the Supreme Godhead Who is clearly identified with Syāmasundara Krishna (*Krishnastu Bhagavān Svayam*) and we have showed that *Hiranmaya Puruṣha* clearly indicates Rasarāj and Mahāhāva (Rādhā & Krishna) and also Their Ontologically united Transcendental Manifestation Sri Gaurāṅga (Sri Chaitanya - Audārya Vighraha). And none of Them in Their Self - some Transcendental Form is having any beard. At the same time it is Shruti Mantra which must be reconciled without any contradiction. So to reconcile the apparant contradiction we should come to the understanding of *shmathru* denoting the Cheeks and Chin of the Lord.

Refer in this context :-

“How makāra - shaped dazzling ear - ring
Swings from His Ears Kissing His Cheeks”.

(3) *āpranakhāt sarva eva suvarṇah*:- He is exceedingly brilliant, every portion of His Body upto the nail tips shines like burnishing gold ; yea, He is so fascinatingly beautiful that

‘He is clothed in beauty of eternal spring
fully blossomed with all His Effulgence
that the Atmarama-munis
Who all are ever free from all attachment
Are fascinated to love Him with poignancy’.

तस्यैव च साम च गेष्णौ तस्मादुद्गीथस्तस्मात्वेवोद्गातैस्तस्य
हि गाता स एष ये चामुष्मात्पराञ्चो लोकास्तेषां चेष्टे देवकामानां
चेत्यधिदैवतम् ॥ ८ ॥ इति षष्ठः खण्डः ॥ ६ ॥

*Tasya rik cha sāma cha geshnau tasmād udgithastasmāti-
 vevodgātātasya hi gātā sa esha ye chāmushmād parāṇchb
 lokāsteshām cheshte devakāmānām chetyadhidaivatam ||* 8

Translation :- The Rik and the Sāma are the mystic glorifications of His. Therefore they are known as udgitha AUM. Hence He is udgitha AUM and one who chants this udgitha is known as udgātri priest. Moreover He is the Sportive Lord of the worlds that are beyond the yonder sun, and also of the gods' desires. Thus is the reference with the adhidaivatam.

Purport :- Further in this mantra it is clear that both the Rik and the Sāma extoll His Glory only. Their main support is udgitha AUM which is identical with Him. The udgitha priest when he chants Rik and Sāma, should know pretty well that the Sounds thereof are transcendental because the Lord in Whose glorification he chants the Rik and Sāma is the Lord of that world which transcends the zones of yonder sun. They are also the worlds which the gods and mystic seers want to gain. 8

Section 7

अथाध्यात्मं वागेवकर्माणः साम तदेतदेतस्यामृच्यध्युदः साम
 तस्मादध्युदः साम गीयते । वागेव सा प्राणोऽमस्तत्साम ॥ १ ॥

*Athādhyātmam vāgevarik prānah sāma tadetadetasāmri-
 chyadhyudham sāma tasmādrichyadhyudham sāma giyate, vāgeva
 sā prāno amastad sāma ||* 1

Translation :- Now, with reference to the body. The Rik is the substratum of the speech and the Sāma is of the breath. Sāma rests upon that Rik.

Therefore the Sāma is sung as resting on the Rik. *Sā* is the support of speech and *ama* is of the breath. That makes Sāma. 1

चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यध्यूढं साम तस्माद्व्यूढं
साम गीयते । चक्षुरेव सात्मास्तत्साम ॥ २ ॥

*Chakshureva rgātmā sāma tadetasyām richyadhyudham
sāma tasmādrichadhyudham sāma giyate | chakshureva sātma
amastad sāma ||* 2

Translation :- The Rik is the substratum of the eye ; the Sāma is the ātman (soul). This Sāma rests upon the Rik. *Sā* is of the eye and *ama* is of the soul. That makes Sāma. 2

श्रोत्रमेवर्द्धमनः साम तदेतदेतस्मामृच्यध्यूढं साम तस्मा-
द्व्यध्यूढं साम गीयते । श्रोत्रमेव सा मनोऽमस्तत्साम ॥ ३ ॥

*shrotrameva rik manah sāma tadetasyāmrichyadhyudham
sāma tasmādrichyadhyudham sāma giyate | shrotrameva sā mano-
amustad sāma ||* 3

Translation :- The Rik is the substratum of the ear and Sāma is of the mind. This Sāma rests upon that Rik. Therefore the Sāma is sung as resting upon the Rik. *Sā* is of the ear ; *ama* is of the mind. That makes Sāma. 3

अथ यदेतदक्ष्णः शुक्लं माः सैवर्गथ यन्नीलं परः कृष्णं
तत्साम तदेतदेतस्यामृच्यध्यूढं साम तस्माद्व्यध्यूढं साम गीयते ।
अथ यदेवैतदक्ष्णः शुक्लं माः सैव साथ यन्नीलं परः कृष्णं तद-
मस्तत्साम ॥ ४ ॥

*Atha yadetadakashnah shuklam bhāh saivārgatha yannilām
parah krishnām tad sāma tadetadetasyāmrichyadhyudhām
[sāma tasmādrichyadhyudham sāma giyate | aitha yadevaitadāk-
shnah shuklam bhāh saiva sā-atha yannilam parah krishnām
-tadamastat sāma. || 4*

Translation :- Again, the Rik is the substratum of the bright - sight of the eye and the Sāma is of the black - shining eye - ball. This Sāma rests upon that Rik. Therefore, the Sāma is sung as resting upon the Rik. Sā is of the bright shining of the eye and ama is the shining black eye-ball. That makes Sāma.

Purport :- In all these four mantras it is stated that in everything the substratum is the Divinity. 4

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवर्क्तेत्साम तदुक्थं
तद्यजुस्तद्ब्रह्म तस्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य गेष्णौ
तौ गेष्णौ यन्नाम तन्नाम ॥ ५ ॥

*Atha ya esho - antarakshini purusho drishyate saivarik tat
sāma taduktham tad yajustad brahma tasyaitasya tadeva rupam
yadamushya rupam yāvamushya gesnau tau gesnau yannāma
tannāma ||*

5

Translation :- Now, this Person Who is seen within the eye (viz. the presiding Deity of the eye who gives the vision) is the Rik, Sāma, Uktha, Yajus, nay, the Brahman. The Form of this Person is the same of that Person seen in the sun (stated in the previous section). The Glories of the Former are the Glories of this Purusha. The Name of the one is the Name of the other.

Purport :- The Monitor - self, Who is the Presiding Deity of the eye is the very same Divinity that is effulgently shining in that luminous Transcendental World. The Paramātmān is not a different Entity. It must be known that one God shines forth everywhere. 5

स एष ये चैतस्मादर्वाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां
चेति तद्य इमे वीणायां गायन्त्येतं ते गायन्ति तस्मात्ते धन-
सनयः ॥ ६ ॥

*Sa esha ye chaitasmādarvāncho lokāsteshām cheste manu-
shakāmānāmcheti tad ya ime vināyām gāyantyetaṁ te gāyanti
tasmātte dhanasanayah ॥* 6

Translation :- That Lord is the Lord of all the worlds that are under below the transcendental ones as also of the desired objects of men. So those who sing on Vinā sing of Him. Therefore, they become endowed with desired objects.

Purport :- The Lord of Transcendence is the Lord of all the worlds including the mundane and He is the Bestower of one's desired object. Therefore whatsoever may be one's desire one need not worship other gods thinking them as the givers of the desired objects. Because He is the Lord Who rules over all other deities. So it is better that one should sing His Glory alone. 6

अथ य एतदेवं विद्वान्साम गायत्युभौ स गायति सोऽमुनैव स
एष ये चासुष्मात्पराञ्चो लोकास्ताश्चान्नोति देवकामाश्च ॥ ७ ॥

*Atha ya etadevam vidvān sāma gāyatyubhau sa gāyati so-
amunaiva sa esha ye chāmushmāt parāncho lokāstānshchā-
pnoti devakāmānshcha ॥* 7

Translation:— Now, he who sings the Sāma after knowing the Deity udgitha thus, sings to Both (the Monitor - self and the Supreme self). Through (the Grace of) that Supreme Self he gets the worlds beyond the range of the sun and also the gods' desires. 7

अथानेनैव ये चैतस्मादर्वान्चो लोकास्ताश्चाप्नोति मनुष्य-
कामाश्च तस्मादु हैवविदुद्गातान्नयात् ॥ ८ ॥

*Athānenaiva ye chaitasmādarvāncho lokāstānshchāpnoti
manushyakāmānshana tasmāduhaivavamvidudgātā vruyāt ॥* 8

Translation:— And through the minor gods he wins the worlds for which they are agents and also the objects of ignorant ones. Therefore, an udgātri-priest, who knows this should ask the sacrificer : 8

कं ते काममागायानीत्येष ह्येव कामागनस्येष्टे य एवं
विद्वान्साम गायति साम गायति ॥ ९ ॥ इति सप्तमः खण्डः । ७ ॥

*Kam te kāmamāgāyānityesha hyeva kāmāgānasyeste ya
evam vidvān sāma gāyati sāma gāyati ॥* 9

Translation:— What desire shall I obtain for you by singing the Sāma ? For he alone becomes capable of obtaining the desires through singing—knowing thus sings the Sāma—yea, sings the Sāma. 9

Section 8

त्रयो होद्गीथे कुशला बभ्रुवुः शिलकः शालावत्यश्चै-
 कितायनो दाल्भ्यः प्रवाहणोजैवलिरिति ते होचुरुद्गीथे वै कुशलाः
 स्मो हन्तोद्गीथे कथां वदाम इति ॥ १ ॥

*Trayo hodgithe kushalā vabhuvuh shilakah shālāvatyashchai-
 kitāyano dālbyah pravāhano jaivaliritite hochurudgithe vai
 kushalāh smo hantodgithe kathām vadāma iti ॥* 1

Translation :- There were three men proficient in the udgitha: Shilaka, the son of Shalvat. Chaikitāyana of the Dālbya group and Pravāhana, the son of Jivala. They said: 'we are indeed, proficient in the udgitha. Let us sit together to have a discussion on the udgitha. 1

तथेति ह समुपविविशुः स ह प्रवाहणो जैवलिरुवाच भग-
 वन्तावग्रे वदतां ब्राह्मणयोर्वदतोर्वाचश् श्रोष्यामीति ॥ २ ॥

*Tatheti ha samupavivishuh sa ha pravāhano jaivaliruvācha
 bhagavantāvagre vadatām brāhmanayorvadatorvācham shroshyā-
 miti ॥* 2

Translation :- 'So be it', said they and sat together. Then Pravāhana Jaivali said: 'hon'ble sirs you two speak. I will listen to you both the Brahmanas discussing. 2

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच हन्त
 स्वा पृच्छानीति पृच्छेति होवाच ॥ ३ ॥

1. From this it appears clearly that Pravahana Jaivali was not a brahmin also ref.; -V. 3.5

Sa ha shilakah shālāvatyashchaikitāyanam dālbyamuvācha hanta tvā pricchāniti priccheti hovācha || 3

Translation :- Next, Shilaka Shālāvatya said to Chaikitāyana Dālbya, Well, may I put the question, if you are so pleased. Yea, you may do so. 3

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गतिरिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति होवाचान्नस्य का गतिरित्याप इति होवाच ॥ ४ ॥

Kā sāmno gatiriti svara iti hovācha svarasya kā gatiriti prāna iti hovācha prānasyakā gatirityannamiti hovāchānnasya kā gatirityāpa iti hovācha || 4

Translation :- He asked : "What is the echo of the Sāma? He replied: 'It is vowel'. Q : 'What is the source of the Vowel?' A : 'It is the vital force of life.' Q : 'What is the source of sustaining the life?' A : 'It is the food'. Q : 'What is the source of food?' A : 'It is the water.'

Purport :- see 6.

4

अपं का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य का गतिरिति न स्वर्गं लोकमतिनयेदिति होवाच स्वर्गं वयं लोकां सामिहिसंस्थापयामः स्वर्गसंस्तावहि सामेति ॥ ५ ॥

Apām kā gatirityasau loka iti hovāchāmushya lokasya kā gotiriti na svargam lokamatinayediti hovācha swargam vayam lokam sāmābhisamsthāpayāmah swargasamstāvam hi sāmeti || 5

Translation :- Q. 'What is the source of water?' A : 'It is the yonder world.' Q : 'What is the source of the yonder world?' A : 'Sāma (udgitha) cannot carry one beyond the heavenly world. Therefore,

we establish that the Sāma is the heavenly world, for Sāma is hymned as the glory of the heaven.'

Purport :- See 6.

5

त॒ ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाचा-
प्रतिष्ठितं वै किल ते दाल्भ्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपति-
प्यतीति मूर्धा ते विपतेदिति ॥ ६ ॥

*Tam ha shilakah shālāvatya shchaikitāyanam dālbyhamuvā-
chāpratishthitam vai kila te dālbya sāmā yastvetarhi bruyān-
murdhā te vipatishyatiti murthā te vipatediti ॥*

6

Translation :- Then having been not satisfied with the answer of Chaikitāyana Dālbya the questioner Shilaka Shālāvatya said: 'verily, indeed, your Sāmā, O Dālbya is unsupported. If some one were to say: 'Your head will fall off', surely your head would fall off.'

Purport :- Chakitāyana Dālbya, ritualistic udgātri-priest knows that the Sāma-chant may lead oneself unto the heavenly worlds and beyond that the result of his performances cannot lead. And his all these performances are with materialistic support and within the environment of the phenomena which is a childish talk to a man of wisdom like Shilaka Shālāvatya who straightway declares, 'my dear, Dālbya, your statement is not fruitful, and without any support. Therefore such statement is most disgraceful and such imprudent utterance, actually would bring down your head. So Shruti's utterance of *Svarga vai lokah sāmaveda* the Sāma Veda is the world of heaven does not offer the all-comprehensive meaning.

4-5-6

हन्ताहमेतद्भगवतो वेदानीति विद्भीति होवाचाशुष्य लोकस्य का
गतिरित्ययं लोक इति होवाचास्य लोकस्य का गतिरिति न प्रतिष्ठां
लोकमतिनयेदिति होवाच प्रतिष्ठां वयं लोकसामाभिसंस्थापयामः
प्रतिष्ठासंस्तवंहि सामेति ॥ ७ ॥

*Hantā - ametadbhagavato vedānti viddhiti hovāchāśuṣyā
lokasyakā gatirityayam lokam iti nayediti hovāchāśya lokasya
kā gatiriti na] pratishthām lokamatinayediti hovācha pratishthām
vayam lokam sāmābhīsamsthāpayāmah pratishthā-samistāvam
hi sāmeti ॥* 7

Translation :- Dāl̥bhya, said, "well, I would like to know all about this from your honour". Shilaka said, 'yes why not?'. 'I shall be pleased to tell you.' Q. : 'Then kindly tell me what is the gain or prospect of that heavenly world?' A : 'After all, the prospect thereof does not lead beyond the mundanity. Here one cannot voice the Sāma beyond the range of this world. Therefore, Sāma (udgitha) is located in this world as its support, for, here Sāma is extolled as the phenomenal. 7

तं ह प्रवाहणो जैवलिरुवाचान्तवद्वै किल ते शालावत्य साम
यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति हन्ता-
हमेतद्भगवतो वेदानीति विद्भीति होवाच ॥ ८ ॥

*Tam ha pravāhano jaivaliruvāchāntavadvāi kila te shālāvatya
sāma yastvetarhi vruyānmurdhā te vipatishyatīti murdhā te
vipatediti hantā hametad bhagavato vedānti viddhiti hovācha ॥ 8*

Translation :- Pravahana Jaivali said : 'verily indeed, your Sāma, O Sālāvatya, has a further end. If someone now were to say, 'your head will fall off' your head would fall off. When Shālāvatya said, will

you be kind enough to let me learn this from you ?
Yes, why not, I shall be pleased to tell you.

Purport :- Now Shālāvatya only refuted the ritualistic theory by showing its ephemerality but nothing positive he gave ; at which Pravahana Jaivali remarked, O Shālāvatya, your utterance has got something more to be spoken. You have told Chaikitāyana Dalbhya that his remarks were not fruitful, and without any support and such imprudent utterances actually bring down one's head with shame. Nothing substantial you could do with well-established views. At this remark of Pravahana Jaivali, a non - brahmin (Kshatriya) is to enlighten Shālāvatya, a Brahmin in the proper way. That will be done in the following section. 8

Section 9

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह
वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं
यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् ॥ १ ॥

*Asya lokasya kā gatirityākāsha iti hovācha sarvāni ha
vā imāni bhūtānya ākāshādeva sumutpadyanta ākāsham praty-
astam yantya - ākāsho hyevaibhyo jyāyānākāshah parāyanam ॥ 1*

Translation :- Shālāvatya asks, 'What is the substratum of this world ?' Pravahana says: It is *Ākāsha*. All these beings emanate from *Ākāsha* alone. They finally return back to *Ākāsha*, because *Ākāsha* alone is greater than all beings and *Ākāsha* is the final Goal for every being.

Purport:— Here *Ākāsha* denotes Supreme Purusha: refer Vedantasutra¹ '*ākāshastallingāt*'. Such terms as *Ākāsha* and the like are used here setting forth the creation and government of the world—They designate not the thing - sentient or non - sentient, which is known from ordinary experience, but Brahman. In Kathopanishad.² 'All these beings spring from *ākāsha* only - that is the whole world had originated from *Ākāsha* only, and from this it follows, that '*Ākāsha*' is none other than the Efficient - Cause of the world i.e. Brahman'. Further.³ 'If this '*Ākāsha*' is not bliss? '*Ākāsha*' indeed, is the evolver of names and forms.'⁴ It thus appears that the '*Ākāsha*' in the text under discussion denotes the Highest-self with His Characteristics for, the Qualities which the mantra attributes to '*Ākāsha*' viz. the Single - cause of the entire world, Greater than all and the Rest for all, clearly indicating the Highest - self.

The non - intelligent elemental 'ether' cannot be called the cause of all, since intelligent beings cannot be its effects, nor can it be called the 'rest' of intelligent beings, and can be called 'greater' than all. In the following mantra it is rendered clearer. 1

स एष परोवरीयानुद्गीयः स एषोऽनन्तः परोवरीयो हास्य
भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान् परोवरीयाः
समुद्गीथमुपास्ते ॥ २ ॥

1. vide V. I. 1.22

3. Tai. Up. II. 7.1

2. vide I. 9.1

4. K. Up. VIII. 14.1

*Sa esha parovariyānudgithah sa esho anantah parovariyo
hāsya bhavati parovariyaso ha lokānjayati ya etadevam vidvān
parovariyān samudgithamupāste ॥* 2

Translation:- So, this 'Ananta' is the udgitha AUM, the Paramount-self and He is Transcendental. Knowing the Divine Characteristics as such, one cultures this most excellent transcendental AUM following the path of devotion. He becomes supremely blessed and attains the highest world. 2

तत्तैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्तवोवाच यावत्
एनं प्रजायामुदीथं वेदिष्यन्ते परोवरीयो हैभ्यस्तावदस्मिँल्लोके
जीवनं भविष्यति ॥ ३ ॥

*Tam haitamatidhanvā saunaka udarashāṇḍilyā yoktvovācha
yāvatta enam prajāyāmudgitham vedisyante parovariyo haibhy-
astāvadānsmilloke jivanam bhavishyati ॥* 3

Translation:- When Atidhanvā Shaunaka told this udgitha to Udarashāṇḍilya, he also said: 'As long as they—your offsprings know this udgitha so long they will have the most excellent life in this world. 3

तथामुष्मिँल्लोके लोक इति स य एतदेवं विद्वानुपास्ते
परोवरीय एव हास्यास्मिँल्लोके जीवनं भवति तथामुष्मिँल्लोके लोक
इति लोके लोक इति ॥ ४ ॥

*Tathāmusminloke loka iti sa ya etadevam vidvānupāste
parovariya eva hāsyaśminloke jivanam bhavati tathā musmin
loke | loka iti loka loka iti ॥* 4

Translation:- And likewise a world in yonder too. He who knows and cultures this AUM thus,

has the most excellent life in this world, and likewise in the yonder world also.

Section 10

मटचीहतेषु कुरुष्वाटिकया सह जाययोषस्तिर्ह चाक्रायण
इभ्यग्रामे प्रद्राणक उवास ॥ १ ॥

*Matachihateshu kurushvāṭikyā saha jāyayoshastirha
chācrāyana ibhya grāme pradrānaka uvāsa ॥ 1*

Translation :- When the crops in the Kuru State had been destroyed by hailstorms there lived in the village of a very rich man, a very poor man, by name Ushasti Chākrāyana with his young wife, Ātiki. 1

स हेभ्यं कुलमाषान्खादन्तं विभिक्षे तं होवाच । नेतोऽन्ये
विद्यन्ते यच्च ये म इम उपनिहिता इति ॥ २ ॥

*Sa hebhyam kulmāshān khādantam vibhikshe tam hovācha
neto - anye vidyante yaccha ye ma ima upanihitā iti ॥ 2*

Translation :- He begged food of the rich man while he was eating beans. The latter said to him : 'I have no other than these which are set before me.'

Purport :- 'The things which are remaining after eating those impure things are referred to as the remains'. 2

एतेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपान-
मित्युच्छिष्टं वै मे पीतं स्यादिति होवाच ॥ ३ ॥

*Eteshām me dahīti hovācha tānasmāi pradadau hantānu-
pānamityucchishtam vai me pītam syādīti hovācha ॥ 3*

Translation :— He said, 'give me even that'. He gave him all those remainings and also said, 'here is drink.' But Ushasti said, 'That would be 'left-over' for me since it is left by another after drink (hense impure).'

3

न स्वदेतेऽप्युच्छिष्टा इति न वा अजीविष्यमिमानखाद-
न्निति होवाच कामो म उदपानमिति ॥ ४ ॥

*Na svldete-apyucchishtā iti na vā ajivishyami-mānakhā-
danniti hovācha kāmō ma udapānamiti ॥*

4

Translation :— Are not these beans also remnants and so impure? 'Indeed', said he, I could not live if I did not eat these beans. Whereas, the drinking of water is at my will'.

Purport :— It shows although Ushasti was a man from higher caste but when his life was at stake there was no other go but to eat even the remnants from a plate of a much lower caste. But he refused to take water since it was not so needed at the time. It reminds us of the previous section that Shālāvatya who was a Brāhmin by birth did not feel disgraceful to learn the Truth from Pravahana, a Kshatriya by birth. So from the present context the remnant food denotes spiritual knowledge. But water here denotes ephemeral-worldly or celestial gains which are always considered by a man of wisdom as impure; therefore an aspirant after spiritual wisdom should never accept such gains. Ākāsha is above and water is below—Ākāsha is Godhead whereas water is the world.

4

स ह खादित्वातिशेषाञ्जायाया आजहार साग्र एव सुमिध्या
बभूव तान्प्रतिगृह्य निदधौ ॥ ५ ॥

*Sa ha khādītvā-atisheshānjāyāyā ājahāra sāgra eva
subhikshā vabhūva tān pratigrihya nīdadhau ॥* 5

Translation :- Ushasti, after he had eaten, brought the remaining to his wife. She had already obtained her food by alms; so after receiving these she kept them safe. 5

स ह प्रातः सञ्जिहान उवाच यद्वतान्नस्य लभेमहि
लभेमहि धनमात्रां राजासौ यक्ष्यते स मा सर्वैरातिव्रज्यैर्वृणी-
तेति ॥ ६ ॥

*Sa ha prātaḥ sanjihāna uvācha yad-vatānnasya labhemahi
labhemahi dhanamātrām rājāsau yakshyate sa mā sarvairārti-
vijyairvriniteti ॥* 6

Translation :- Next morning while he arose from his bed he said, 'Oh, if we could get some food, I could earn a little wealth. The king is going to have a sacrifice performed for himself. He might choose me to perform all the priestly works.' 6

तं जायोवाच हन्त पत इम एव कुलमाषा इति तान्खादित्वामुं
यज्ञं विततमेयाय ॥ ७ ॥

*Tam jāyovācha hanta pata ima eva kulmāṣā-iti tān khādītvā
amum yajnam vitata-meyāya ॥* 7

Translation :- His wife said, 'here my master, are the beans (that yesterday you gave me).' Having eaten them he went over to that sacrifice, which was being performed.

Purport :- The spiritual knowledge that one receives from a worthy Guru as in the case of food must be eaten when there is hunger and taste. And this food is actually kept hidden by Bhaktidevi representing here wife. The intuitive wisdom that one receives from the Guru must be nurtured with the devotional practices then only there comes the spiritual strength.

7

तत्रोद्गातृनास्तावे स्तोष्यमाणानुपोपविवेश स ह प्रस्तोतार-
मुवाच ॥ ८ ॥

*Atrodgātrināstāve stoshyamānānupopavivesha sa ha prasto-
tāramuvācha ॥*

8

Translation :- Then he approached udgātri-priests, as they were about to chant the hymns in the place assigned for the performance. Then, he said to the prastotri - priest.

8

प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि
मूर्धा ते विपतिष्यतीति ॥ ९ ॥

*prastotryā devatā prastāvamanvāyattā tāncheda-vidvān
prastoshyasi murdhā te vipatishyatiti ॥*

9

Translation :- 'O Prastotri - priest, if you begin to pronounce the hymns without knowing fully well all about the Divinity and also the Deity of the hymns, your head will fall off'.

Purport :- Without knowing the spiritual significance of the Presiding Deity of the Vedic hymns hypothetically if one merely chants the hymns

thereby spiritual offence is committed which brings down ultimately total ruination. 9

एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायत्ता तां
चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥ १० ॥

*Evamevadgātāramuvāchodgātaryā devatodgithamanvāyattā
tānchedavidvānūdgāsyasi murdhā te vipatishyātīti ॥ 10*

Translation :- He further told the Udgātri-priest: "O Udgātri, if you chant the Udgitha (AUM) without knowing the Divinity with Whom Udgitha (AUM) is identified, your head too will fall off".

Purport :- Not only a ritualistic priest is to be warned in respect of his inadequacy of the knowledge and significance of the Vedic chants but even one who mainly cultures Sāmaveda with the support of Udgitha AUM as he also must be well-established in spiritual significance that such chants are Transcendental Processes. Mere artificial culturing of AUM without aiming at Its Deity Who is none but the Supreme Purusha (Sri Krishna), it will be most offensive which ultimately makes oneself lose his spiritual merit. 10

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता
तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति ते ह समारता-
स्तूष्णीमासाञ्चक्रिरे ॥ ११ ॥

*Evameva pratihartāramuvācha pratihartaryā devatā
pratihāramanvāyattā tānchedavidvān pratiharishyasi murdhā te
vipatishyātīti te ha samāratāstusnimāsānchacrīre ॥ 11*

TWELVE ESSENTIAL UPANISHADS [1.11.1-2]

Translation :- He in the same manner further told Pratihatri-priest : 'Oh Pratihatri priest, if you take up the response without knowing the Divinity Who presides over this, your head also will fall off'. They all stopped their respective duties and sat down in silence.

Purport :- Good, none of them was arrogant. They then felt eager to know the spiritual significance thereof from Ushasti Chākrāyana. A spiritual man always is compassionate and looks for the true welfare of all.

11

Section 11

अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिषाणीत्युष-
स्तिरस्मि चाक्रायण इति होवाच ॥ १ ॥

*Atha hainam yajamāna uvācha bhagavantam vā aham
vividisānityushastirasmi chācrāyana iti hovācha ॥*

1

Translation :- When the institutor of the sacrifice said to him : 'Indeed, I would like to know your honour, venerable well-wisher.' 'I am Chākrāyana Ushasti'—said he.

1

स होवाच भगवन्तं वा अहमेभिः सर्वैरार्त्विज्यैः पर्येषिषं
भगवतो वा अहमविद्यान्यानवृषि ॥ २ ॥

*Sa hovācha bhagavantam vā ahamebhih sarvairārtvijyāih
paryaishisham bhagavato vā ahamavittiyā-anyānavrishi ॥*

2

Translation :- Then he (the institutor) said, 'Indeed, I have been searching for you, revered

well-wisher for all these priestly duties. Verily, not finding your honour I have chosen others.' 2

भगवास्त्वेव मे सर्वैरात्विज्यैरिति तथेत्यथ तर्ह्येत एव
समत्तिसृष्टाः स्तुवतां यावत्त्वेभ्यो धनं दद्यास्तावन्मम दद्या इति
तथेति ह यजमान उवाच ॥ ३ ॥

*Bhagavanstveva me sarvairārtvijyairiti tathetyatha tarhyeta
eva samatīsrīṣṭāḥ stuvatām yāvattvebhyo dhanam dadyāstā-
vanmama dadyā iti tatheti ha yajamāna uvācha ॥* 3

Translation :- 'Venerable well-wisher, you please take up all the priestly duties'. 'So be it', he said, 'Let these same priests, being authorised by me chant the hymns. But you should give me as much wealth as you give them', said Ushasti. The institutor said, 'So be it'.

Purport :- The real spiritual master is not an opportunist. Neither he is avaricious for more wealth than what is hardly needed for his spiritual welfare nor he ever deprives others from their expectation. 3

अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता
तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवो-
चत्कतमा सा देवतेति ॥ ४ ॥

*atha hainam prastotopasasāda prastotaryā devatā prastāva-
manyāyattā tānchedavidvān prastoshyasi mūrdhā, te vipatish-
yatīti mā bhagavānavochat katamā sā devateti ॥* 4

Translation :- Then the Prastotri priest approached him and said, "Venerable sir, your

honour said unto me, Prastotri priest, if you begin to pronounce the hymns without knowing fully well all about the Divinity Who is the Deity of the hymns, your head will fall off.' Who is that Divinity?"

4

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभि-
संविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता तां
चेदविद्वान्प्रस्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ५ ॥

*Prāna iti hovācha sarvāni ha vā imāni bhutāni prāname-
vābhi sanvishanti prānamabhyujjihate saishā devatā prastāvaman-
vāyattā tānchedavidvān prastoshyo murdhā te vyapatishyad
tathoktasya mayeti ॥*

5

Translation :- Ushasti said 'Prāna'. Verily, indeed all beings here enter into 'Prāna' during dissolution and emanate from 'Prāna' (during the creation). He is the Deity Who presides over the Prastāva. If you chant the Prastāva without knowing Him even after being warned thus by me, your head would have fallen off.'

Purport :- 'Prāna,' denotes to the Godhead Who is the Substratum.¹

5

अथ हैनमुद्रातोपससादोद्रातर्या देवतोद्गीथमन्वायत्ता तां
चेदविद्वानुद्रास्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा
सा देवतेति ॥ ६ ॥

*Atha hainamudgātopasasā dodgātaryā devatodgithamanvā-
yattā tānchedavidvān nudrasyasi murdhā te vipatishyatiti mā
bhagavānavochat katamā sā devateti ॥*

6

1. vide T. U. III. 3

Translation :- Next, the Udgāthri priest approached him and said, “Your honourable self said unto me : ‘O Udgātri priest, if you chant the Udgitha (AUM) without knowing the Divinity with Whom Udgitha (AUM) is identified, your head will fall off.’ Who is that Divinity ?” 6

आदित्य इति होवाच सर्वाणि ह वा इमानि भूतान्यादित्य-
मुच्चैः सन्तं गायन्ति सैषा देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद-
गास्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ७ ॥

*āditya iti hovācha sarvāni ha vā imāni bhutānyādi-
tyamucchaih santam gāyanti saishā devatodgithamanvāyattā
tānchedavidvānudgāsyō murdhā te vyapatishyat tathoktasya
mayeti ॥* 7

Translation :- ‘The Āditya’, said Ushasti, ‘all these beings here sing the praise of the ‘Āditya’ as He shines above. He is the Divinity Who presides over the Udgitha. If without knowing this, you had chanted the Udgitha, even after you had been warned by me, your head would have been fallen off.”

Purport :- Here Āditya denotes to Godhead Who shines above all.¹ 7

अथ हैनं प्रतिहर्तोपससाद प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता
तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति मा भगवान-
वोचत्कतमा सा देवतेति ॥ ८ ॥

*Atha hainam pratihartopasasāda pratihartaryā devatā
pratihāramanvāyattā tānchedavidvān pratiharishyasi murdhā te
vipatishyati mā bhagavānavochat katamā sā devateti ॥* 8

1. vide Purport Ch. U. I. 6.5

Translation :- Then the Pratiharti priest approached him and said : “Your honourable self said unto me, ‘Oh Pratiharti priest, if you take up the response without knowing the Divinity Who presides over this, your head will fall off.’ Who is that Divinity ?”

8

अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव
प्रतिहरमाणानि जीवन्ति सैषा देवता प्रतिहारमन्वायत्ता तां चेद-
विद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति तथोक्तस्य
मयेति ॥ ९ ॥

*Annamiti hovācha sarvāni ha vā imāni bhutānyannameva
pratiharmānāni jivanti saishā devatā, pratihāramanvāyattā
tānchedavidvān pratyaharishyo murdhā te vyapatisyat tathoktasya
mayeti tathoktasya mayeti ॥*

9

Translation :- ‘Anna’, said Ushasti. ‘Verily, indeed, all beings become pratiharamāna then only they live as the presiding Deity who is subjugated to pratihara. Therefore if without knowing this, you had taken up the Pratihāra, even after you have been warned by me, your head would have fallen off”.

Purport :- In any religious performance all the three types of priests viz. Prastotri, Udgāthri and Pratiharti priests must have full knowledge about the Deity Who presides over their respective performances. Ushasti, the wise, enlightens them so stating that the ‘Prāna’, ‘Āditya’ and the ‘Anna’ are the Presiding Deities respectively. Here all the three viz. ‘Prāna’, ‘Āditya’ and the ‘Anna’ are the

denominations of the Paramount Substratum viz. Supreme Godhead Sri Krishna.¹ 9

Section 12

अथातः शौव उद्गीथस्तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः
स्वाध्यायमुद्वव्राज ॥ १ ॥

*Athātah shouva udgithastaddha bako dālbyho glāvo vā
maitreyah svādhyāyamudva vrāja ॥* 1

Translation:— Now, therefore, begins the Udgitha of the Shvah. Once Baka Dālbyha also known as Maitreya Glāva went for the study of the Vedas. 1

तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान उपसमेत्योचुरन्नं नो
भगवानागायत्वशनायाम वा इति ॥ २ ॥

*Tasmai shvā shvetah prādurvabhūva tamanye shvāna
upasametyochurannam no bhagavanāgāyatvashanāyāma vā iti ॥* 2

Translation:— Unto him there appeared a white shva and around him other shvas gathered and said: 'Venerable self, please obtain food for us by chanting Sāma, we are hungry'. 2

तान्होवाचेहैव मा प्रातरुपसमीयातेति तद्ध बको दाल्भ्यो
ग्लावो वा मैत्रेयः प्रतिपालयाञ्चकार ॥ ३ ॥

*Tān hovāchehaiva mā prātarupasamiyāteti | taddha
bakodālbyho glāvo vā maitreyah pratipālayānchakāra ॥* 3

Translation:— Then he (the white shva) said to them: 'Come to me here morrow morning. So Baka

1. vide Purport on T. U. III. 2 and 3 and Ch. U. I. 6.5

Dālbhya or Maitreya Glāva kept watch there for them. 3

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः सः रब्धाः सर्पन्ती-
त्येवमाससृपुस्ते ह समुपविश्य हिं चक्रुः ॥ ४ ॥

*Te ha yathaivedam bahishpavamānena stoshyamānāḥ
samrabdhāḥ sarpantityevam-āsasripuste ha samupavishya him
chacruh ॥* 4

Translation :- Just as the priests, when they are about to chant with the Bahishpavamāna hymn of praise move about the shvas too clasping one another's hand. Then they sat down together and began to perform the preliminary vocalising. 4

ओ३मदा३मो३ पिबा३मो३ देवो वरुणः प्रजापतिः सवितार
ऽन्नसिहा रहरदन्नपते३ ऽन्नमिहारहरारहरो३मिति ॥ ५ ॥

*AUM adāma, aum pivama aum devo varunah prajāpatih
savitānnam ihaharat annapate annam ihahāra aharo aum iti ॥ 5*

Translation :- They sang, Aum, let us eat, aum, let us drink, aum, may the god Varuna, Prajāpati, and Savitri bring food here. O lord of food, bring food here, yea, bring it here. AUM.

Purport :- Here 'shva' denotes to a mystic Vedic scholar as Sri Madhvāchārya says Vāyu or spiritual Guru. So the explanation is that Dālbhya Baka when desired to gain spiritual wisdom there appeared before him by the providence of God a spiritual master accompanied with his many disciples. They all were hungry souls for spiritual food and therefore asked the master to feed them with spiritual

learnings.¹ But the Guru advised them to gather around him following morning viz. when the sun very pleasingly shines after the night passes that is when their material propensity is totally lost and when they imbibe spiritual cognition then only the mystic lessons of the Udgitha AUM will be imparted unto them. The externalism of the ritualistic sacrificial creed is transcended as Bhāgavata says :² 'So long as there is no firm faith in hearing, chanting etc. of My Glories (Sri Krishna) and Pastimes and Qualities and thereby no distastes to fruitive actions one engages himself to socio-religious duties enjoined in the scriptures—there is awakened an inward spiritual life or he attains devotion to the Supreme Godhead'. The acme of all sacrifices is the chanting of Divine Krishna-Nama, clasping hands together in ecstasy. So Udgitha Aum finally brings Nectarine Bliss when their prayer is nothing but to pray for Divine Nectar. Therefore, so long such a man of wisdom remains on earth he observes that because for AUM the sun shines, because for AUM Varuna, rain-god gives rain, because, for AUM Prajāpati protects the people, nay, AUM is the Substratum of every god.

5

Section 13

अयं वाव लोको हाउकारो वायुर्हाइकारश्चन्द्रमा अथकारः ।
आत्मेहकारोऽग्निरिकारः ॥ १ ॥

*Ayam vāva loko hāhukārovāyurhāikārashchandramā
athakārah | ātme-hakāroagnitrikārah ॥*

1

1. vide Sl. no. 2

2. Bh. XI. 20.9

Translation :- Verily the sound *ha-u* is the world. The sound *hai*, is the air, the sound *atha* is the moon, the sound *iha* is the self and the sound *i* is the Agni.

Purport :- These *ha-u*, *hai*, *iha* *atha*, and *i* are the mystical sounds which are used in the recitation of Sāma hymns. 1

आदित्य ऊकारो निहव एकारो विश्वेदेवा औहोयिकारः
प्रजापतिर्हिङ्कारः प्राणः स्वरोऽन्नं या वाग्विराट् ॥ २ ॥

*āditya ukāro nihava ekāro vishvedevā auhoyikārah prajā-
patirhim kārah prānah svaroannam yā vāgvirāt* ॥ 2

Translation :- The sound 'u' is the sun. The sound 'e' is the invocation, the sound *au-hoi* is the Vishvadeva gods and the sound 'him' is Prajāpati. *Svara* is breath and *yā* is food. *vāc* is Virāj. 2

अनिरुक्तस्त्रयोदेशः स्तोभः सञ्चरो हुङ्कारः ॥ ३ ॥

Aniruktastrayodashah stobhah sancharo hunkārah ॥ 3

Translation :- The sound *hum*, the varitable thirteenth interjectional thrill, is the undefined. 3

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोन्नवानन्नादो भवति य
एतामेवः साम्नामुपनिषदं वेदोपनिषदं वेदेति ॥ ४ ॥

*dugdhe asmaivāg doham, yo vācho dohonnavañ-annādo
bhavati ya etām evam sāmnam upanishadam vedopanishadam
vedeti* ॥ 4

Translation :- For him speech yields the milk that is, the milk of speech itself—for him, he

becomes rich in food and an eater of food, who thus knows this sacred doctrine of the Sāma—yea, who knows the sacred doctrine of the Sāma.

Purport:— These mystical sounds in the sacred doctrine of Sāma give expression to the philosophical meaning of the Divine Knowledge.¹

CHAPTER II

Section 1

ॐ । समस्तस्य खलु साम्न उपासनं साधु यत्खलु साधु
तत्सामेत्याचक्षते यदसाधु तदसामेति ॥ १ ॥

AUM samastasya khalu sāmna upāsanam sādhu yat khalu sādhu tat sāmetyāchakshate yadasādhu tadasāmeti ॥ 1

Translation:— AUM, surely culturing of Sāma is auspicious as every portion of it is good. Nay, assuredly, anything that is good, wise call Sāma; whereas anything that is not good *a-sāma*. 1

तदुताप्याहुः साम्नै नमुपागादिति साधुनै नमुपागादित्येव
तदाहुरसाम्नै नमुपागादित्यसाधुनै नमुपागादित्येव तदाहुः ॥ २ ॥

Tadutāpyāhuh—sāmnainam upāgāditi sādhunainamupāgādityeva tadāhurasāmnai - namupāgādityasādhunainam upāgādityeva tadāhuh ॥ 2

Translation:— So also wise say : ‘He approached him with Sāma that is they say, he approached him with good motive. They say, he approached him with *no-sāma* i.e. they say he approached him with no good motive. 2

1. Also vide Ch. U. I. 3.7

अथोताप्याहुः साम नो बतेति यत्साधु भवति साधु बतेत्येव
तदाहुःसाम नो बतेति यदसाधु भवत्यसाधु बतेत्येव तदाहुः ॥ ३ ॥

*Athotāpyāhuh sāma no vateti yat sādhu bhavatt sādhu
vatyētyeva tadāhurasāma no vateti yadasādhu bhavatyasādhu
vatetyeva tadāhuh ॥* 3

Translation :— So also the wise further say : ‘this verily the Sāma for us. Where they say this is good for us when anything is good. And they say, this is auspicious for us, where they say this is not good when anything is not good. 3

स य एतदेवं विद्वान्साधु सामेत्युपास्तेऽभ्याशो ह यदेनं
साधवो धर्मा आ च गच्छेयुरप च नमेयुः ॥ ४ ॥

*Sa ya etadevam vidvān sādhu sāmetyupāsteabhyāsho ha
yadenam sādhave dharmā ā cha gaccheyurupa cha nameyuh ॥ 4*

Translation :— When one who knows it thus, cultures the Sāma as auspicious, all good qualities will come unto him and accrue to him.

Purport :— Sāma is the all-auspiciousness the *Shreyas* or spiritual good and therefore the wise know that what is accrued to spiritual attainment is only the real permanent good otherwise anything what so-ever it may be, if it does not lead to one’s spiritual attainment then that is considered to be inauspicious or evil. So material gain is no gain. So one should know that when a devotee of God approaches anybody, it is only a dawn of his spiritual day-break. A non-devotee never can think of any harmless welfare (*amandodaya-dayā*) for

fellow beings. Bhāgavata¹ says: 'The exalted devotees roam about for the true well-being of men who are fondly attached to the household life and distressed in mind and not otherwise.' So the wise always should culture devotion to God which is the mystic utterance—of the Sāma. 4

Section 2

लोकेषु पञ्चविधः सामोपासीत पृथिवी हिङ्गारः । अग्निः प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्युर्ध्वेषु ॥ १ ॥

Lokeshu panchavidham sāmopāsita prithivi hinkārah agnih prastāvo-antarikshamudgitha ādityah pratihāro dyaurnidhanamityurdhveshu ॥ 1

Translation:— Amidst the worlds the Sāma is cultured in five-fold manner. Him-kāra is the substratum of the earth, the Prastāva is of the fire, the udgitha is of antariksha (unlimited space); the Pratihāra is of the sun and Nidhana is of the sky. Thus, these are for the higher ascending.

Purport:— These are the five divisions of the five-fold Sāma. These are the ritualistic sounds for performance of sacrifice leading Nidhana, heaven. This is known as ascending process. 1

अथावृत्तेषु द्यौर्हिङ्गार आदित्यः प्रस्तावोन्तरिक्षमुद्गीथोऽग्निः प्रतिहारः पृथिवी निधनम् ॥ २ ॥

Athāvritteshu dyaurnhmkāra ādityah prastāvo-antarikshamudgithō - agnih pratihārah prithivi nidhanam ॥ 2

1. vide, X. 8.4

Translation :- Now descending process through the Divine Grace, the *Him-kāra* leads to Antariksha, *Prastāva* to the sun, *udgitha* to Antariksha (unlimited space), *Pratihāra* to fire, and *Nidhana* to the earth.

Purport :- One who has taken recourse to the Descending Process through the Divine Providence (viz. path of devotion) knows that Supreme God is the Substratum, and final attainment is not the heaven but an abode of Transcendence. Here in this Mantra *Him-kāra*, the mystic sound (Bij-mantra) and also the *Udgitha* leading to 'Dyau' and Antariksha respectively-both are the same. Therefore *Him* and *Udgitha* are one and the same. 2

कल्पन्ते हास्मै लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं विद्वाँ-
ल्लोकेषु पञ्चविधं सामोपास्ते ॥ ३ ॥

*Kalpante hāsmāi lokā urdhvāśchāvṛttāśchā ya etadevam
vidyānlokeshu panchavidham sāmopāste ॥* 3

Translation :- The Ascending and the Descending Processes—both are to serve one who thus knowing it cultures a five-fold *Sāma* in the worlds.

Purport :- It clearly shows here that both the Processes are good. But one produces the material gain whereas the other one produces the spiritual or Divine Gain. Therefore it is only one who should be wise to make discrimination. 3

Section 3

बृष्टौ पञ्चविधं सामोपासीत पुरोवातो हिङ्गारो मेघो जायते
स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहारः ॥ १ ॥

Vristau panchavidham sāmopāsita purovāto himkāro megho jāyate sa prastāvo varshati sa udgiṭho vidyotate stanayati sa pratihārah ॥ 1

Translation:— One should culture the five-fold Sāma among the rains. The *Him* is the preceeding wind, the *Prastāva* is the formation of the cloud, *Udgiṭha* is the rain. *Pratihāra* is the lightning and the thunder. 1

उद्गृह्णाति तन्निधनं वर्षति हास्मै वर्षयति ह य एतदेवं विद्वान्वृष्टौ पञ्चविधं सामोपास्ते ॥ २ ॥

udgrihṇāti tannidhanam varshati hāsmāi varshayati haya etadevam vidvān vrishtau panchavidham sāmopāste ॥ 2

Translation:— *Nidhana* is the cessation. It rains for him, indeed, he causes it to rain—who knowing this cultures the five-fold Sāma in a cloudly weather.

Purport:— *Udgiṭha* is the rain and *Him* is the favourable wind. Rain is the Divine Bliss. When monsoon starts, rains pour making the earth cool and green. So when Divine Grace flows the Blissful rain - showering cloud is formed and at the downpour the lust - tormented heart of a devotee becomes smooth.

Secondly, the mystic lesson:— When the rainy season stops, there comes the autumn and the Gopis of Vraja at the Call of Sri Krishna's Flute (*Sāma-gāna*) gather around and it is rain for them. Indeed, they cause it to rain. this is the fifth note of Sri Krishna's Flute. 2

Section 4

सर्वास्वप्सु पञ्चविधं सामोपासीत मेघो यत्संप्लवते स
हिङ्गारो यद्वर्षति स प्रस्तावो याः प्राच्यः स्यन्दन्ते स उद्गीथो याः
प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ॥ १ ॥

Sarvāsvapsu panchavidham sāmopāsita megho yat samplavate sa himkāro yadvarshati sa prastāvo yāh prāchyah syāndanste sa udgitho yāh pratichyah sa pratihārah samudro nidhanam ॥

1

Translation :- One should culture the five - fold Sāma among all the waters. When a cloud forms it is the *him*; when it rains it is a *prastāva*; when the waters flow towards the east, it is *udgitha*, and when they flow towards the west they are *pratihāra*, the ocean is the *nidhana*.

1

न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु
पञ्चविधं सामोपास्ते ॥ २ ॥

Na hāpsu praityapsumān bhavati ya etadevam vidvān sarvāsvapsu panchavidham sāmopāste ॥

2

Translation :- He who knows thus—about the five - fold Sāma does not drown in waters but he becomes rich in waters.

Purport :- This represents the Bliss. One who knows the secret of divine Lord never experiences the hallucination of the Brahman of a monist, and he will ever float in that waters of Bliss.

2

Section 5

ऋतुषु पञ्चविधं सामोपासीत वसन्तो हिङ्गारो ग्रीष्मः
प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनम् ॥ १ ॥

*Ritushu panchavidham sāmopāsita vaśanto him-kāro
grishmah prastāvo, varshā udgithah sharat pratihāro hemanto
nidhanam ॥* 1

Translation :— One should culture five - fold Sāma among the seasons, the spring as the *him*, the summer as the *prastāva*. The rainy season as the *udgitha*, the autumn as the *pratihāra* and the winter as *nidhana*. 1

कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं विद्वानृतुषु
पञ्चविधं सामोपास्ते ॥ २ ॥

*Kalpante hāsmā ritava ritumān bhuvati ya etad evam
vidvān ritushu pancha-vidham sāmopāste ॥* 2

Translation :— The seasons belong to him; he who knows this and cultures the five - fold Sāma in the season, becomes rich in seasons.

Purport :— The five seasons are the five spiritual sentiments of a mystic devotee. 2

Section 6

पशुषु पञ्चविधं सामोपासीताजा हिङ्कारोऽवयः प्रस्तावो
गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥ १ ॥

*Pashushu panchavidham sāmopāsītā ajā himkāro, vayah
prastāvoh, gāva udgitho shavāh pratihārah, puruso nidhanam ॥* 1

Translation :— One should culture the five-fold Sāma among the pashus : the goat is the *him-kāra*; the sheep are *prastāva*; the cows are *udgitha* the horses are *pratihāra* and man is *nidhana*. 1

भवन्ति हास्य पशवः पशुमान्भवति य एतदेवं विद्वान्पशुषु
पञ्चविधः सामोपास्ते ॥ २ ॥

*Bhavantī hāsya pashavah pashumān bhavati ya etadevaṃ
vidvān pashushu panchavidham sāmopāste ॥* 2

Translation :- Pashus belong to *him*. He who knowing this thus cultures the five - fold Sāma among the pashus becomes rich in pashus.

Purport :- Pashus denote senses. Among the senses some are like chāgas (goat) viz. (tamogunis), some are rajo - gunis like horses, some are with double characters like dogs, but some are sātvikas like cows—a man of good disposition regularises all the senses towards the five - fold devotional culture of Sāma - lesson and having brought control over his senses becomes enriched getting them (senses) spiritualised. 2

Section 7

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत प्राणो हिङ्कारो
वाक्प्रस्तावश्चक्षुरुद्गीयः श्रोत्रं प्रतिहारो मनो निधनं परोवरियांसि
वा एतानि ॥ १ ॥

*Prāneshu panchavidham parovariyah sāmopāsita prāno
hīmkāro vāk prastāvashchakshurudgīyah shrotram pratihāro
mano nidhanam parovariyānsi vā etāni ॥* 1

Translation :- Now, one should culture the most excellent five - fold Sāma among the Prānas the substantial living - force. Prāna is the *him*, vak (speech) is the *prastāva*, the eye is the *udgitha*, the ear is the *pratihāra* and the mind is the *nidhana*. These verily, are the most excellent. 1

परोवरीयो हास्य भवति परोवरीयसो ह लोकोञ्जयति य
एतदेवं विद्वान् प्राणेषु पञ्चविधं परोवरीयः सामोपास्त इति तु
पञ्चविधस्य ॥ २ ॥

*Paro - variyo hāsya bhavati paro - variyaso ha lokāñjayati
ya etadevam vidvān prāṇeshu panchavidham paro - variyah
sāmopāsta, ititu pancha - vidhasya ॥ 2*

Translation :- The most excellent becomes his. He wins the most excellent worlds, who cultures the most excellent five - fold Sāma in the Brahman. This much is for the five - fold Sāma.

Purport :- Sri Madhvachārya explains : that which is higher than the high is called Paro (*para-u*). He who is higher than this is *paro - varam*. He who is higher than this *paro - varam* is called *paro - variyah* i.e. the Highest Paramount - self. So when all the spiritualised senses are regulated in culturing unalloyed devotion to the Paramount - self one attains that most excellent One and also wins the excellent Abode of Peace. 2

Section 8

अथ सप्तविधस्य वाचि सप्तविधं सामोपासीत यत्किञ्च
वाचो हुमिति स हिङ्कारो यत्प्रेति स प्रस्तावो यदेति स आदिः ॥ १ ॥

*Atha saptavidhasya vāchi saptavidham sāmopāsita yat
kincha vācho humiti sa himkāro yat preti sa prastāvo yadeti
sa ādih ॥ 1*

Translation :- Now, for the seven - fold : one should culture seven-fold Sāma in speech. What-so-ever is in speech as *hum* is *Him - kāra*. Whatsoever is *pra* that is *prastāva*. Whatsoever is an *ā* is *ādi*. 1

यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स
उपद्रवो यन्नीति तन्निधनम् ॥ २ ॥

*Yaduditi sa udgitho yad pratiti sa pratihāro yadupeti sa
upadravo yanniti tannidhanam ॥ 2*

Translation:- Whatsoever is *ud* that is an *udgitha*; whatsoever is *pra* that is a *pratihāra*. Whatsoever is *upa* that is an *upadrava*. Whatsoever is *ni* that is *nidhana*. 2

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य
एतदेवं विद्वान्वाचि सप्तविधं सामोपास्ते ॥ ३ ॥

*dugdhe - asmai vāgdoham yo vācho doho - annavānannādo
bhavati ya etadevam vidvān vāchi saptavidham sāmopāste ॥ 3*

Translation:- He who knows it thus and cultures the seven-fold *Sāma* as speech, for him speech yields milk, i.e. milk of speech itself for him, he becomes rich in food, an eater of food.

Purport:- Milk denotes Nectar i.e. one who utilises his *vāk*, with the regulation of *pra - a - ud - prati - upa* and *ni* in culturing perfectly the seven-fold *Sāma*, enjoys the Nectarine Bliss which is the most wholesome food for nurturing the soul. Further.¹ 3

Section 9

अथ खल्वमुमादित्यं सप्तविधं सामोपासीत सर्वदा समस्तेन
साम मां प्रति मां प्रतीति सर्वेणसमस्तेन साम ॥ १ ॥

*atha khalvamumādityam saptavidham sāmopāsita sarvadā
samastena sāma mām prati mām pratiti sarvena samastena
sāma ॥ 1*

1. vide I. 3.7; I. 13.4

Translation :- Next one should culture the seven-fold Sāma in the sun. He is Sāma because he is always the same. He is the same with everyone since people think that He faces me and He faces me. Therefore He is a Sāma for all. 1

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात्तस्य
यत्पुरोदयात्स हिङ्कारस्तदस्य पशवोऽन्वायत्तास्तस्मात्ते हि कुर्वन्ति
हिङ्कारभाजिनो ह्येतस्य साम्नः ॥ २ ॥

*tasminnimāni sarvāni bhūtānyanvāyattāniti vidyāt tasya
yat purodayāt sa hinkārastadasya pashavo - anvayattāsmātte
hin - kurvanti hinkārabhāgino hyetasya sāmnaḥ ॥* 2

Translation :- One should know that all beings here depend upon *him* (sun). What he is before rising is the *him*. Animals are connected with this part of *him*. Therefore they utter *him*, truly they are partakers in this *Himkāra* of that Sāma.

Purport :- Men who are with animal propensity (viz. run after only for sense pleasure) will identify the *him* with the sun and worship *him* with Sāma-chant for fulfilment of their sense-gratification. 2

अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या अन्वायत्तास्त-
स्मात्ते प्रस्तुतिकामाः प्रशंसकाकामाः प्रस्तावभाजिनो ह्येतस्य
साम्नः ॥ ३ ॥

*atha yad prathamodite sa prastāvastadasya munushyā
anvāyattāstasmātte prastutikāmāḥ prashamsākāmāḥ prastā-
vabhājino hyetasya sāmnaḥ ॥* 3

Translation :- Now, when the sun is just after sunrise it is *prastāva*. Men are dependent on *him*.

Therefore they are desirous of praise, direct and indirect. Truly they are partakers in *prastāva* of that Sāma. 3

अथ यत्सङ्गववेलायाः स आदिस्तदस्य वयाः स्यन्वायत्तानि
तस्मात्तान्यन्तरिक्षेऽनारम्भणान्यादायात्मानं परिपतन्त्यादिभाजीनि
द्येतस्य साम्नः ॥ ४ ॥

*Atha yat sangavavelāyām sa ādistadasya vayāmsyanvā-
yattāni tasmāttānyantariksheanāram vanānyādāyātmānam pari-
patantyādibhājini hyetasya sāmnaḥ ॥* 4

Translation :- Now, when it is the sangava (cow-gathering) time that is *Ādi*. On this depend the birds. As they participate in the *Ādi* part of the Sāma, they hold themselves unsupported in the sky and fly about.

Purport :- In the third we find a man of propensities doing religious rites for 'name and fame' whereas in the fourth a man who follows yogic processes gains some occult power and wants to move in the space. 4

अथ यत्सम्प्रति मध्यन्दिने स उद्गीथस्तदस्य देवा अन्वायत्ता-
स्तस्मात्ते सत्तमाः प्राजापत्यानामुद्गीथभाजिनो ह्येतस्य साम्नः ॥ ५ ॥

*Atha yat samprati madhyandine sa udgithastadasya devā
anvāyattāstasmātte sattamāḥ prājāpatyānāmudgithabhājino
hyetasya sāmnaḥ ॥* 5

Translation :- Next, when just at midday that is an *udgitha*. On this gods depend. Therefore as they participate in the *udgitha* part of this Sāma, so are they the best among the offspring of Prajāpati.

Purport :- Here Devāh viz. the fortunate beings have taken recourse to the right path viz. path of devotion. It is like the brilliantly shining midday sun, they are the most blessed among the creatures created by Prajāpati. 5

अथ यद्धर्षं मध्यन्दिनात्प्रागपराह्णात्स प्रतिहारस्तदस्य गर्भा
अन्वायत्तास्तस्मात्ते प्रतिहृता नावपद्यन्ते प्रतिहारभाजिनो ह्येतस्य
साम्नः ॥ ६ ॥

*Atha yadurdhvam madhyandināt prāgaparāhnāt sa pratihāra-
stadasya garbhā anvāyattāstasmātte pratihritā nāvapadyante
pratihārabhājino hyetasya sāmnaḥ ॥* 6

Translation :- Now, the sun of just after midday and before afternoon, is *Pratihāra*. On this the foetuses are dependent. Therefore they hold up and do not drop down. Truly, they are partaker in the *Pratihāra* of this *Sāma*.

Purport :- When a foetus is growing in the mother's womb and if the couple perform yajna with the utterance of *Sāma* there will be no miscarrying. 6

अथ यद्धर्षमपराह्णात्प्रागस्तमयात्स उपद्रवस्तदस्यारण्या
अन्वायत्तास्तस्मात्ते पुरुषं दृष्ट्वा कक्ष-श्वभ्रमित्युपद्रवन्ति उपद्रव-
भाजिनो ह्येतस्य साम्नः ॥ ७ ॥

*Atha yadurdhvamaparāhnāt prāgastamayāt sa upadrava-
stadasyāranyā - anvāyattā - stasmātte purusham dṛistvā kaksham-
shvabhramityupadravanti upadravabhājino hyetasya sāmnaḥ ॥* 7

Translation :- Then, when it is past afternoon and before sunset it is an *upadrava* (approach to the end). On this the wild animals depend. When they see a

man, they approach a hiding place i.e. the hole. They are said to participate in the *upadrava* part of this Sāma.

Purport :— The yajna that is performed at this improper time being tamasic in nature rewards oneself with rākshasic propensities and therefore makes oneself very timid. Such a one becomes mischief-monger and is always afraid of a man of right type. 7

अथ यत्प्रथमास्तमिते तन्निधनं तदस्य पितरोऽन्वायत्तास्त-
स्मात्तान्निदधति निधनभाजिनो ह्येतस्य साम्न एवं खल्वमुमादित्यः
सप्तविधं सामोपास्ते ॥ ८ ॥

*Atha yat prathamāstamite tannidhanam tadasya pitaro -
anyāyattāstasmāttān nidhadhati nidhanabhājino hyetasya sāmna-
evam khalvamumādityam saptavidham sāmopāste ॥* 8

Translation :— Now, when it is just after the sunset — that is the *nidhana*. On this the fathers depend. Therefore people consider that the departed souls become the partaker of the oblations (*shrāddha*) offered with the *nidhana* of the Sāma. Thus the son's duty is done for the parents. Like this one cultures the seven-fold Sāma in the sun.

Purport :— This (whole) section deals with ratuālistic performances. In this eighth mantra it is referring to : that the progenies may think that by offering the oblations for their departed parents they have done their religious obligations towards their ancestors. But that is not so. It is only a son who is devoted to Sri Hari alone can reward his parents

with deliverance. Particularly *sāyahnah* is known as *rākshasi nāma savela garhita sarvakarmasu*: evening is considered as the time for the devils likewise *karma-kāndiya shrāddha* is also *rākshasi* type because in such *Shrāddha* it is considered that the departed parents remain at ghostly world. That is why unwholesome food is offered during the *shrāddha* whereas a devotee of Sri Hari offers Vishnu-Prasādam on such occasions. 8

Section 10

अथ खल्व्वात्मसम्मितातिमृत्यु सप्तविधं सामोपासीत
हिङ्कार इति त्र्यक्षरं प्रस्ताव इति त्र्यक्षरं तत्समम् ॥ १ ॥

*Atha khalvātmasammitam - atimrityu saptavidham sāmopā-
sitahimkāra iti tryaksharam prastāva iti tryaksharam tad
samam ॥* 1

Translation:- Now, verily, one should culture *Sāma* whose composition is uniform in itself and which leads beyond death. *Himkāra* has three syllables and *Prastāva* has also only three syllables. So both are the same. 1

आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत इहैकं
तत्समम् ॥ २ ॥

*ādiriti dvyaksharam pratihāra iti chaturaksharam tata
thaikam tat samam ॥* 2

Translation:- *ādī* has two syllables; *Pratihāra* has four syllables. If we take one from there to here then both become equal. 2

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुर्क्षरं त्रिभिस्त्रिभिः समं
भवत्यक्षरमतिशिष्यते त्र्यक्षरं तत्समम् ॥ ३ ॥

*Udgitha ist tryaksharom upadrava itt chaturaksharam
tribhistribhih samam bhavatyaksharamatishishyate tryaksharam
tad samam ॥*

3

Translation :- *Udgitha* has three syllables; *upadrava* has four syllables. Three and three—that is same, one syllable left over. Having three syllables—that is the same.

3

निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा एतानि
द्वाविंशतिर्क्षराणि ॥ ४ ॥

*nidhanamiti tryaksharam tad samameva bhavati tāni ha vā
etāni dvāvimshatiraksharāni |*

4

Translation :- *Nidhana* has three syllables that is the same (with previously spoken others). These indeed, are the twenty-two syllables.

4

एकविंशत्यादित्यमाप्नोत्येकविंशो वा इतोऽसावादित्यो
द्वाविंशेन परमादित्याज्जयति तन्नाकं तद्विशोकम् ॥ ५ ॥

*Ekavimshatyādityamāpnōtyekavimsho vā ito - asāvādityo
dvāvimshena puramadityāj Jayati tannākam tadvishokam ॥*

5

Translation :- With the twenty-one, one reaches the sun. Verily, the sun is the twenty-first from here. Whereas with the twenty-two, one obtains or attains that what is beyond the sun. That is Blissful and free from misery.

5

आप्नोति हादित्यस्य जयं परो हास्यादित्यज याज्जयो
भ्रूति य एतदेवं विद्वानात्मसंनिवृत्तमतिमृद्युः सप्तविधं सामोपास्ते
सामोपास्ते ॥ ६ ॥

*āpnoti hādityasya jayam paro hāsyaḍityajayājjayo bhavati
ya etad evam vidvānātmasammītamatimrityu saptavidham
sāmopāste sāmopāste ॥* 6

Translation :- He goes beyond the jurisdiction of the sun, indeed, he obtains higher world beyond the sun. He knowing this thus, cultures the seven-fold Sāma whose combination is uniform in itself which leads beyond death, — yea, who cultures the sevenfold Sāma !

Purport :- *Him*³ - *Prastāva*³, *ādi*³ - *Pratihāra*⁴, *udgitha*³ - *upadrava*⁴, *nidhana*³ — total 22 syllables. One who cultures seven-fold Sāma through the process of negativity discarding *Pancha-bhūtas*, *Pancha-tanmātras*, *Pancha-karmendriyas*, *Pancha-jñānendriyas* and the mind (numbering 21) i.e. through the *neti, neti* Inductive Process he finally enters into the *Brahmajyoti* representing here in sun. But one who takes to the Deductive Process spiritualising all of the above 21 tattvas with adding one that is Grace of God (21+1=22) for him world does not remain as it is. When he serves the God with all his senses and taking into account everything of the phenomena as *ishāvāsyam idam sarvam*¹. Such a person passes beyond the hallucination of the *Brahmajyoti* and enters into the world of Transcendental Bliss and ever becomes deathless. 6

1. vido Isa-U. 1

Section 11

मनो हिङ्कारो वाक्प्रस्तावश्चक्षुर्द्विषः श्रोत्रं प्रतिहारः प्राणो
निधनमे द्वायत्रं प्राणेषु प्रोतम् ॥ १ ॥

*mano himkāro vāk prastāvashchakshurudgithah shrotram
pratihārah prāno nidhanametad gāyatram prāneshu protam ॥ 1*

Translation :- The mind represents the *him*, the speech represents *prastāva* the eye represents the *udgitha*, the ear is the *pratihāra*, the *Prāna* represents the *nīdhana*. This is the Gāyatri-chant woven in the *prāna*. 1

स य एवमेतद्वायत्रं प्राणेषु प्रोतं वेद प्राणी भवति सर्वमायु-
रेति ज्योर्जीवति महान्प्रजया पशु मर्भवति महान्कीर्त्या महामनाः
स्यात्तद्व्रतम् ॥ २ ॥

*Sa ya evametad gāyatram prāneshu protam veda prāni
bhavati sarvamāyureti jyogjivati mahān prajayā pashubhīrbha-
vati mahān kirtyā mahāmanāḥ syāt tadvratam ॥ 2*

Translation :- He who knows thus this *Gāyatri-chant* woven in the *prāna* becomes perfect in senses; gains a full length of life and lives and spends a glorious life, becomes great in offspring and in cattle, great in fame. But he must have a vow that he should be liberal-minded or large-hearted.

Purport :- In the very beginning of the book we have learnt that a man endowed with devotion to Godhead alone is a liberal-minded because his mind is free from all other propensity. 2

Section 12

अभिमन्यति स हिङ्गारो धूमो जायते स प्रस्तावो ज्वलति स
उद्गीथोऽङ्गारा भवन्ति स प्रतिहार उपशाम्यति तन्निधनः सः शाम्यति
तन्निधनमेतद्रथन्तरमग्नी प्रोतम् ॥ १ ॥

*Abhimanthati sa himkāro dhumojāyate sa prastāvo jvalati
sa udgitho angārā bhavanti sa pratihāra upashāmyati
tannidhanam samshāmyati tannidhanametad rathantaram agnau
protam ॥* 1

Translation :- One rules the fire-sticks together
that is a *him-kāra*. smoke is produced that is a
prastāva. It blazes that is an *udgitha*, coals are
formed—that is a *Pratihāra*. 1

स य एवमेतद्रथन्तरमग्नी प्रोतं वेद ब्रह्मवर्चस्यन्नादो भवति
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न
प्रत्यङ्क्षमिमाचामेन निष्ठीवेत्तद्व्रतम् ॥ २ ॥

*sa ya evametad rathantaramagnau protam veda brahma-
vacharsyannādo bhavati sarvamāyureti jyog jivati mahān
prajayā pashubhirbhavati mahān kirtyā na pratyann agnim
āchāmena nishthivettad vratam ॥* 2

Translation :- He who knows thus this
Rathāntra-chant as woven on fire becomes radiant
with sacred wisdom, an eater of food, gains a full
length of life, lives a glorious life, becomes great in
offspring and in cattle, great in fame; one must have
a vow that he should neither sip nor spit before the
fire. 2

Section 13

उपमन्त्रयते स हिङ्कारो ज्ञपयते व प्रस्तावः स्त्रिया सह शेते
स उद्गीथः प्रति स्त्रीं सह शेते स प्रतिहारः कालं गच्छति तन्निधनं
परं गच्छति तन्निधनमेतद्वामदेव्यं मिथुने प्रोतम् ॥ १ ॥

*Upamantrayate sa hinkāro jñapayate sa prastāvaḥ strīyā
saha shete sa udgīthah prati strīm saha shete sa pratihārah
kālam gacchati tannidhanam pāram gacchati tannidhanametadvā-
māmadevyam mithune protam ॥* 1

Translation:- Soul summons Prakriti, that is the *him - kāra*, He makes request that is a *prastāva*. Alongwith her he lies down that is the *udgītha*. He falls victim to her triple gunas *pratihāra* and to dance as per her tune is the *nidhana* there comes the end of his spiritual conscience. This is the *Vāma - devya Sāma* signifying the jiva (soul)'s copulation with Prakriti. 1

स य एवमेतद्वामदेव्यं मिथुने प्रोतं वेद मिथुनं भवति मिथुना-
न्मिथुनात्प्रजायते सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भ-
वति महान्कीर्त्या न काञ्चन परिहरेत्तद्व्रतम् ॥ २ ॥

*sa ya evāmetadvāmadevyam mithune protam veda mithun-
bhavati mithunānmithunāt prajāyate sārvaṁāyureti jyogjivati
mahān prajāyā pashubhir bhavati mahān kīrtiyā na kāñchana
parihareṭ tadvratam ॥* 2

Translation:- He who knows this *Vāma - devya Sāma* as copulation copulates, procreates himself from every copulation, reaches a full length of life, lives happily, becomes great in offspring and in cattle, great in fame. This should be the vow that he

should never go without meeting the lady while she is on bed.

Purport:— The literary meaning of these two mantras appear to be vulgar but the seer's utterances were for divine purpose therefore they cannot be taken as they are. The rishi reminds that when the divine sounds are utilised for material gains its end may be only in *dharma-ārtha-kāma*. But when jiva-soul is awakened it takes the Prakriti as one's own wedded and faithful wife. Shāstra says that at the flowering time of one's wife the copulation is not to be considered lustful but considered holy. So also when the enlightened soul takes the helping hands of the *unmukhini vritti* of Prakriti it brings the fulfilment of Divine Purpose of one's own life. So the rishi says, 'this should be the vow that one should never go without meeting his wife while she is on the bed ; the spiritual meaning is that when Prakriti is congenial i.e. shows her unmukhini vritti for Hari Bhajan one should not discard her merely thinking her as *māyā*. So Shāstra says *Hrishikeshena Hrishiksha sevenam*. To a *karmi* Prakriti is like a dancing girl alluring the passions of the mind, and for a *jnāni* she is to be rejected whereas for a devotee she is to be carefully taken as a faithfully wedded wife as a mutual helpmate to evolve perfection in life.¹

2

Section 14

उद्यन्दिङ्कार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराहः
प्रतिहारोऽस्त यन्निधनमेतद्बृहदादित्ये प्रोतम् ॥ १ ॥

1. vide Isa-U. 1.

TWELVE ESSENTIAL UPANISHADS [II.14.1-2]

*Udyan himkāra udītah prastāvo madhyandina udgītho-
apārāhanah pratihāroastam yannidhanametad vrihadāditye
protam ||*

Translation :- When the sun rises it is the *himkāra*. When sun fully shines that is the *Prastāva*. Mid-day is the *udgītha*, when it is afternoon it is the *pratihāra*, when the sun is set that is the *nidhana*. This is the *brihat-Sāma* as woven upon the sun. 1

स य एवमेतद्बृहदादित्ये प्रोतं वेद तेजस्यन्नादो भवति
सर्वमायुरेति ज्योर्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
तपन्तं न निन्देत्तद्व्रतम् ॥ २ ॥

*sa ya evametad vrihadāditye protam veda tejasvyannādo
bhavati sarvamāyureti jyogjivati mahān prajayā pashubhirbha-
vati mahān kirtiyā tapantam na nindet tad vratam ||* 2

Translation :- He who knows thus this *Brihat-Sāma*, as woven upon the sun becomes brilliantly refulgent, an enjoyer of food, reaches a full length of life with glory. He becomes great in offspring and in cattle, great in fame, this should be the vow that he should not find fault with the scorching sun.

Purport :- An aspirant must observe austerity for his spiritual uplift from rising sun to midday sun when we find gradual unfoldment of Divinity from *him-kāra* to *udgītha*. The austerities that are to be followed may appear as the heat of a scorching sun but one who wants spiritual gain must not neglect this austere performance. But afternoon sun and the setting sun are the worldly prosperity which is considered an end of spiritual life. 2

Section 15

अग्राणि संप्लवन्ते स हिङ्कारो मेघो जायते स प्रस्तावो
वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्निधन-
मैतद्वैरूपं पर्जन्ये प्रोतम् ॥ १ ॥

*Abhrāni samplavante sa himkāro megho jāyate sa prastāvo
varshati sa udgitho vidyotate stanayati sa pratihāra udgrihnāti
tannidhanametad vairupam parjanya protam ॥* 1

Translation :- The scattered pieces of clouds are *him-kāra*. The formation of rain-bearing cloud is *prastāva*. When it rains, it is *udgitha*. When it flashes and thunders it is *pratihāra*. When it ceases it is *nidhana*. This is the *vairupya Sāma* woven upon the rain-cloud. 1

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाश्च सुरूपाश्च
पशूनवरुन्धे सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्मवति
महान्कीर्त्या वर्षन्तं ननिन्देत्तद्व्रतम् ॥ २ ॥

*Sa ya evametad vairupam parjanya protam veda virupā-
shcha surupāṁshcha pashunavarundhe sarvamāyureti jyogjivati
mahān prajāyā pashubhirbhavati mahān kīrtiāvarshantam na
nindet tad vratam ॥* 2

Translation :- He who knows thus the *Vairupya-sāma* as woven on rain, acquires cattle of hand-some and various forms reaches a full length of life, lives gloriously. Becomes great in offspring and in cattle, great in fame. This should be the vow that he should not find fault with the season when it rains.

Purport :- After the scorching sun the rain-clouds are formed and then showering of Grace

pours in. This showering of Grace of God is very mysterious when apparently the devotee feels a great agony. Therefore he should not be afraid of thunderbolt and lightning knowing them as a part of the season when it rains. 2

Section 16

वसन्तो हिङ्गारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो
हेमन्तो निधनमेतद्वैराजमृतुषु प्रोतम् ॥ १ ॥

*Vasanto himkāro grishmah prastāvo varshā udgithah sharat
pratihāro hemanto nidhanametadvairājamritushu protām ॥ 1*

Translation :- Spring is the *him*, summer is the *prastāva*, rainy season is the *udgitha*, autumn is the *pratihāra*, winter is the *nidhana*. This is the *Vairājasāma* as woven of the seasons. 1

स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति प्रजया पशुभि-
र्ब्रह्मवर्चसेन सर्वायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्यातून निन्देत्तत्राम् ॥ २ ॥

*Sa ya evametad vairājamritushu protam veda virājati
prajayā pashubhir brahmavarchasena sarvamāyureti jyogjivati
mahān prajayā pashubhirbhavati mahān kīrtiyartun na nindet
tad vratam ॥ 2*

Translation :- He who knows this *Vairāja-sāma* as woven on the seasons shines like a king with offspring, cattle and eminence in sacred wisdom, reaches a full length of life, lives gloriously and becomes great in offspring and cattle and fame. One should have the vow that he should not decry the seasons.

Purport :- When the aspirant gradually gains his spiritual achievements he will feel different cogitations alike the seasons. Therefore he should not be impatient. 2

Section 17

पृथिवी हिङ्करोऽन्तरिक्षं प्रस्तावो द्यौरुद्गीथो दिशः प्रतिहारः
समुद्रो निधनमेताः शक्वर्यो लोकेषु प्रोताः ॥ १ ॥

*Prithivi himkāra-antariksham prastāvo danrudgītha dishah
pratihārah samudro nidhanametāh shakvāryo lokeshu protāh* 1

Translation :- The earth is the *himkāra*, the atmosphere is the *prastāva*. The heaven is the *udgītha*, the quarters of space are *pratihāra*. The ocean is the *nidhana*. These are the Shakvari-sāma woven on the worlds. 1

स य एवमेताः शक्वर्यो लोकेषु प्रोता वेद लोकी भवति
सर्वमायुरेति ज्योग्जीवति महान् प्रजया पशुभिर्भवति महान्कीर्त्या
लोकांश्च निन्देत्तद्व्रतम् ॥ २ ॥

*sa ya evametāh shakvāryo lokeshu protā vada lokibhavati
sarvamāyureti jyogjivati mahān prajāyā pashubhirbhavati mahān
kīrtyā lokānna nindet tad vratam* 2

Translation :- One who knows this Shakvari-sāma woven on the worlds becomes the possessor of that world reaches the full length of life lives gloriously, becomes great in offspring and cattle, great in fame. This should be the vow that one should not decry the worlds. 2

Section 18

अजा हिङ्गारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः
पुरुषो निधनमेता रेवत्यः पशुषु प्रोताः ॥ १ ॥

*Ajā himkāro-avayah prastāvo gāva udgitho-shvāh pratihārah
purusho nidhanametā revatyah pashushu protāh ॥* 1

Translation :- Goats are *himkāra*, sheep are *prastāva*, cows are *udgitha*, horses are *pratihāra*, man is *nidhana*. These are the verses of the Revati-sāma as woven upon animals. 1

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान् भवति
सर्वमायुरेति ज्योगीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
पशून् निन्देत्तद्व्रतम् ॥ २ ॥

*Sa ya evametā revatyah pashushu protā veda pashumān
bhavati sarvamāyureti jyogjivati mahān prajayā pashubhirbhāvati
mahān kirtiyā pashunna nindet tad vratam ॥* 2

Translation :- He who knows this Revati-sāma as woven upon the animals, becomes the possessor of animals, reaches the full length of life, lives gloriously becomes great in offspring, and cattle, great in fame. There should be this vow that one should not find fault with animals.

Purport :- Animals denote unsubdued senses. But one should not find fault with the senses. It is only the person who makes use of the senses. Therefore when person himself is spiritually enlightened automatically the senses also follow suit. So let all the performances be divinised. 2

Section 19

लोम हिङ्कारस्त्वक्प्रस्तावो मांसमुद्गीथोऽस्थि प्रतिहारो मज्जा
निधनमेतद्यज्ञायज्ञायमङ्गेषु प्रातम् ॥ १ ॥

*loma himkārastvak prastāvo māmsamudgitho - asthi
pratihāro majjā nidhanametad yajnāyagniyamangeshu protam ॥ 1*

Translation:- The hair is *him - kāra*, skin is *prastāva*, flesh is *udgitha*. Bone is *pratihāra*, marrow is *nidhana*. This is the *yajna - yājniya Sāma* as woven upon the limbs of the body. 1

स य एवमेतद्यज्ञायज्ञायमङ्गेषु प्रोतं वेदाङ्गी भवति नाङ्गेन
विहूर्छति सर्वमायुरेति ज्योऽजीवति महान्प्रजया पशुभमेवति
महान्कीर्त्या संवत्सरं मज्जो नाश्नीयात्तद्वतं मज्जो नाश्नीयादिति
वा ॥ २ ॥

*sa ya evametad yajnāyagniyamangeshu protam vedāngibha-
vati nāngena vihurcchati sarvamāyureti jyogjivati mahān prajayā
pashubhirbhavati mahān kirtyā samvatsaram majjno nāshniyāt
tad vratam majjno nāshniyāditi vā ॥ 2*

Translation:- He who knows this *yajna - yājniya - Sāma* as woven upon the limbs of the body, becomes possessor of the limbs of his body, does not become defective in any part of the body, reaches a full length of life, lives gloriously, becomes great in offspring and in cattle, great in fame. One should not eat marrow for a year. There should be the vow that one should not eat marrow at all.

Purport:- One should know proper and improper methods of spiritual practices. The senses should not be fed with unwholesome material.

Particularly in the matter of food : *āhārashuddhi manasuddhi* : purity of thought remains upon the pure food, therefore one must abstain himself from eating fish and flesh. Whereas a devotee of God does not take anything which is not offered to God. 2

Section 20

अग्निर्हिक्कारो वायुः प्रस्तव आदित्य उद्गीथो नक्षत्राणि
प्रतिहारश्चन्द्रमा निधनमेतद्राजन देवतासु प्रोतम् ॥ १ ॥

*Agnir - himkāro vāyuh prastāva āditya udgitho nakshatrāṇi
pratihārahchandramā nidhanam-etadrājanam devatāsu protam ॥ 1*

Translation :- Fire is the *him*; air is the *prastāva*, sun is the *udgitha*, stars are the *pratihāra* and moon is the *nidhana*. This the *rājana - Sāma* woven on the *devatās* (deities). 1

स य एवमेतद्राजनं देवतासु प्रोतं वेदैनामामेव देवतानां
सलोकतां सार्ष्टितां सायुज्यं गच्छति सर्वमायुरेति ज्योग्जीवति
महान्प्रजया पशुभिर्भवति महःकीर्त्या ब्राह्मणान्न निन्देत्तद-
व्रतम् ॥ २ ॥

*Sa ya evametadrājanam devatāsu protam vedaitāsāmeva
devatānām salokatām sārshītām sāyujyam gacchati sarva-
māyureti jyogjivati mahān prajayā pashubhirbhavati mahān
kīrtyā brahmānāna nindet tadvratam ॥ 2*

Translation :- He who knows the *Rājana - Sāmās* woven upon the *devatās* goes to the same world, with equality and complete knowledge, reaches full length of life, lives gloriously, becomes great in offspring and cattle, great in fame. The vow is that one should not decry the Braman.

Purport :- Dr. S. Radhakrishna says : Salvation does not consist in absorption with the Absolute or assimilation with God but in getting near His presence and participating in His Glory.' Shriti says : the Brāhmans are the visible deities because they preserve and relay sacred wisdom. So in this mantra it is stated that those who are devoted to respective deities accordingly they go to them and may get similar form, equal enjoyment and remain in the same world. Here deities are the different Incarnations of God Vishnu because He alone can give *chaturvidha mukti* and none else. 2

Section 21

त्रयी विद्या हिङ्गास्त्रय इमे लोकाः स प्रस्तावोऽग्निर्वायु-
रादित्यः स उद्गीथो नक्षत्राणि वयांसि मरिचयः स प्रतिहारः सर्पा
गन्धर्वाः पितरस्तन्निधनमेतत्साम सर्वस्मिन्प्रोतम् ॥ १ ॥

*Trayividyā himkārastraya ime lokāḥ sa prastāvo - agnir-
vāyurādityah sa udgītho nakshatrāṇi vayāmsi marichayah sa
pratihārah sarpā gandharvāḥ piturastannidhanametat sāma
sarvasmin protam ॥* 1

Translation :- The triple knowledge is the *him*. The three worlds here are *prastāva*. Fire, air and sun are the *udgītha* ; stars, birds and the lightrays are the *Pratihāra*. Serpents, Gandharvas and the manes are the *nidhana*. This is the *Sāma* as woven upon all. 1

1. vide his note on this mantra—the Principal Ups. p. 372

स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वं ह भवति ॥ २ ॥

Sa ya évametat sāma sarvasmin protam veda sarvam ha bhavati ॥ 2

Translation :— Verily, he who thus knows this Sāman as woven in all he becomes knower of all.

Purport :— In the previous section as well as in this section we are told about the *vibhuti*yoga that through a Fragment of God the whole universe pervades and everything evolves from Him. He is the Beginning, the Middle and the End of all. In the *Gītā* (X) “Whatever object is conspicuous by virtue of its grandeur glory, might, sublimity or beauty is a manifestation of His Divine Splendour all the worlds, spiritual and mundane, mutually and severally related to Him. Nothing can exist independent of Him”.

In this mantra (2) *sarvam ha bhavati* : therefore he should be known as : when one realises Him in His splendour he becomes a knower of all or instead becomes all, refer translations of Dr. S. Radhakrishnan and others. 2

तदेष श्लोको यानि पञ्चधा त्रीणि तेभ्यो न ज्ञायः
परमन्यदस्ति ॥ ३ ॥

Tadesha shlokh - yāni panchadhā trinitrinit tebhyo na jyāyah paramanyadasti ॥ 3

Translation :— On this there is this verse : there are triple things which are five-fold—than these there is nothing else greater or other than these.

Purport:- Triple knowledge is the three Vedas and each of them has five - fold performances that of him - *kāra* etc. or *Pāncharatra - Jñāna*. 3

यस्तद्वेद स वेद सर्वं सर्वा दिशो बलिमस्मै हरन्ति सर्वम-
स्मीत्युपासीत तद्व्रतं तद्व्रतम् ॥ ४ ॥

*Yastadveda sa veda sarvam sarvā disho valimasmai haranti
sarvamasmitupāsita tadvratam. tadvratam ॥* 4

Translation:- He who knows this truth he knows all. All the regions of the space bring him tribute. This would be the vow that I (the Lord) pervades all - through. Yea, this must be known.

Purport:- One who has learnt thoroughly all the three Vedas with their mystic five - fold knowledge knows that the Lord is the Substratum of every entity and He is All - Pervasive. Such a man ever receives tributes from all the worlds. And yea, his action in life is fully dedicated unto Him and he says I am His.

*Sarvam - asmiti - vide Vamadeva's utterances of
Aitereya Upanishad.* 4

Section 22

विनर्दिं साम्नो वृणे पशव्यमित्यग्नेरुद्गीथोऽनिरुक्तः प्रजापते-
निरुक्तः सोमस्य मृदु श्लक्ष्णं वायोः श्लक्ष्णं बलवदिन्द्रस्य क्रौञ्चं
बृहस्पतेरपध्वान्तं वरुणस्य तान्सर्वानेवोपसेवेत वारुणं त्वेव
वर्जयेत् ॥ १ ॥

*Vinardi sāmno vrine pashavyamityagnerudgitho aniruktah
prajāpaterniruktah somasya mridu shlakshnam vāyoh shlakshnam
valavadindrasya crauncham vrihspterapadhvāntam varunasya
tān sarvānevopaseveta vārunam tveva varjayet ॥* 1

Translation :- (some think) of the Sāma, I choose the one that bellows—as is good for cattle; this loud singing is sacred to Agni. The indistinct one belongs to Prajāpati; the distinct one to Sāma; the soft and smooth one to Vāyu; the smooth and strong to Indra; the heron-like to Brihaspati, the ill-sounding to Varuna. One may practise all these but one should avoid that belonging to Varuna.

Purport :- Regarding the chant of Sāma these are the special instructions for respective result. Ill-sounding is to be avoided because such wrong chant may give reverse result.

1

अमृतत्वं देवेभ्य आगायानीत्यागायेत्स्वधां पितृभ्य आशां
मनुष्येभ्यस्तृणोदकं पशुभ्यः स्वर्गं लोकं यजमानायान्नमात्मन
आगायानीत्येतानि मनसा ध्यायन्नप्रमत्तः स्तुवीत ॥ २ ॥

*Amritatvam devebhya āgāyānityāgāyet svadhām pitribhya-
āshām manushyebhya strinodakam pashubhyah svargam lokam
yajamānāyānnamātmana āgāyānityetāni manasā dhyāyan-
napramattah stuvita ॥*

2

Translation :- May I obtain immortality for the gods thinking thus one should chant the Sāma; may I secure oblation for the (departed) ancestors—thinking thus one should chant Sāma; accordingly for men dharma, artha and kāma—for the cattle grass and water—heavenly world for the sacrificer and spiritual food for soul (for one's own self)—thus reflecting in mind one should chant the Sāma hymns most carefully.

2

सर्वे स्वरा इन्द्रस्यात्मानः सर्व ऊष्माणः प्रजापतेरात्मानः सर्वे
स्पर्शा मृत्योरात्मानस्तं यदिस्वेषूपालभेतेन्द्रः शरणं प्रपन्नोऽभूवं
स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयात् ॥ ३ ॥

*Sarve svarā indrasyātmānah sarva ushmānah prajāpater-
ātmānah sarve sparshā mrityorātmanastam yadi svareshupāla-
bhetendram sharanam prapanno - abhuvam sa tvā prati
vakshyatiityenam vruyāt ॥* 3

Translation :- All vowels are the embodiments of Indra (here prāna); all sibilants are the embodiments of Prajāpati; all consonants are the embodiments of Death. If one should reproach a person for his vowels, he should tell that one, I have taken a suppliant to prāna for protection, he will answer you.

Purport :- One who is for the spiritual food of the soul chants the udgitha—suppose there is any omission or ill - pronouncement he will certainly be forgiven whereas in the next we find,— 3

अथ यद्येनमूष्मसूपालभेत प्रजापतिः शरणं प्रपन्नोऽभूवं स
त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयादथ यद्येनः स्पर्शेषूपालभेत मृत्युः शरणं
प्रपन्नोऽभूवं स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयात् ॥ ४ ॥

*Atha yadyenamushmasupālabheta prajāpatim sharanam
prapannoabhuvam sa tvā pratipekshyatiityenam vruyādatha
yadvenam sparsheshupālabheta mrityum sharanam prapanno -
abhuvam sa tvā prati dhakshyatiityenam vruyāt ॥* 4

Translation :- So if some one should reproach a person for sibilants let him say to that one : I have been a suppliant to Prajāpati for protection. He will thrash you. Again, if some one should reproach a

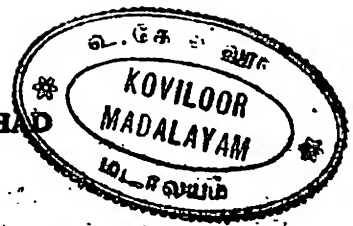
person for his consonants he should tell that one, I have taken suppliant to Mrityu (death) for protection. He will burn you up. 4

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति
सर्व ऊष्माणोऽग्रस्ता अनिरस्ता विवृता वक्तव्याः प्रजापतेरात्मानं
परिददानीति सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्योरात्मानं
परिहराणीति ॥ ५ ॥

*Sarve svarāghoshavanto balavanto vaktavyā indre valam
dadāniti sarva ushmānoagrastā anirastā vivritā vaktavyāh
prājāpaterātmānam paridadāniti sarve sparshā leshenānabhinihitā
vaktavyā mrityorātmānam pariharāniti ॥* 5

Translation :- All the vowels should be pronounced with resonance and strength with the thought: 'May I impart strength to Prāna.' All the sibilants should be pronounced, neither inarticulately, nor leaving out the elements of sound, but distinctly with the thought, 'May I give my self to Prajāpati.' All the consonants should be pronounced slowly, without merging them together with the thought, 'May I withdraw myself from death.'

Purport :- When the main purpose of chanting Sāma is to enliven the Prāna here the soul naturally the *svara* (vowel) the spirit of the Divine Sound will lead oneself to obtain spiritual strength of the soul and the sibilants will look for the maintenance of the body and the consonants thereof will help him to overcome the death. 5



Section 23

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव
द्वितीयो ब्रह्मचार्याचर्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽव-
सादयन्सर्व एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति ॥ १ ॥

Trayo dharmaskandhā yajno - adhyayanam dānamiti prathamastapa eva dvitiyo brahmachāryāchāryakulavāsi tritīyoatyantamātmānamāchāryakule - avasādayan sarva ete punyalokā bhavanti brahmasamstho - amritatvameti ॥ 1

Translation :- Three are the branches of religious duty:-sacrifice, study of the Vedas and gifts—they are the first. The second is austerity viz. the pursuit of sacred wisdom and third one is to dwell with life - long celibacy in the hermitage of the Guru permanently. All these attain to the worlds of the virtuous or heavenly worlds. (whereas) He who is established firmly in Brahman (by culturing udgitha AUM) attains immortality.

Purport :- All other rites of Vedic lessons may lead one to the respective result but it is the unalloyed devotion to the Supreme Godhead alone helps oneself to attain immortality.¹ 1

प्रजापतिर्लोकां नभ्यतपत्तेभ्योऽभितप्तेभ्यस्त्रयी विद्या सम्प्रास्रव-
त्तामभ्यतपत्तस्या अभिउत्ताया एतान्यक्षराणि सम्प्रास्रवन्त भूर्भुवः
स्वरिति ॥ २ ॥

Prajāpatirlokānabhyatapat tebhyo-abhitaptebhyastrayī vidyā samprāśravat tāmabhyatapat tasyā abhitaptayā etānyakṣharāṇi samprāśravanta bhurbhuvah svariti. ॥ 2

1. vide Katha Up. II. 16, 17 and Br. Su. I. 3.13

TWELVE ESSENTIAL UPANISHADS [II.23.2-3]

Translation:- Brahmā thought for the true welfare of the universe when the Supreme Lord bestowed upon him the Divine Wisdom in the form of Triple - Vedas. Next, when he (Brahmā) brooded upon this intuitive wisdom there issued forth three syllables : Bhuh, Bhuvah and Svah.

Purport:- In the Bhāgavatam we find :¹ “Do you receive the most esoteric knowledge as well as the realisation, which is going to be imparted by Me about the esoteric Aspect of My Transcendental Characteristic, as also the essential Nature of My Potencies, as also the science of Devotion and that of jivas’ relationship with Me”.

2

तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य ऊँकारः सम्प्रासवत्तद्यथा
शङ्कुना सर्वाणि पर्णानि संतृण्णान्येऽमोङ्कारेण सर्वा वाक्संतृणोङ्कार
एवेदः सर्वमोङ्कार एवेदः सर्वम् ॥ ३ ॥

*Tānyabhyatapat tebhyoabhitaptebhya AUM - kārah samprā-
srayat tad yathā shankunā sarvāni parnāni samtrinnānyevam
AUM - kārena sarvā vāk samtrinnā - AUM - kāra evedam
sarvam AUM - kāra evedam sarvam ॥*

3

Translation:- Brahmā on receiving the wisdom meditated upon when AUM appeared as the Symbolic Form of Brahman (Shabda Brahman). As all the leaves are held together by a stalk, so the whole essence of the Vedic wisdom is permeated by the AUM,. Verily whole wisdom of Vedas is in the AUM, yea, AUM is all.

1. vide II. 9.30

Purport:- The real significance of udgitha AUM is spoken here now. AUM is the self-revealed truth. The Supreme Godhead when pleased He bestows the Divine Wisdom unto the unstinted soul when one gets the prompting of the Shabda Brahman in the Form of AUM and when It is nurtured there one gets the unfolding of AUM which is the revelation of God. Therefore AUM is identical with God and AUM is the very Essence of the Vedic Wisdom. AUM is all in all.¹ 3

Section 24

ब्रह्मवादिनो वदन्ति यदसूत्रं प्रातःसवनं रुद्राणां माध्यं-
दिनं सवनमादित्यानां च विश्वेषां च देवानां तृतीयसवनम् ॥ १ ॥

क्व तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं
कुर्यादथ विद्वान्कुर्यात् ॥ २ ॥

*Brahmavādinō vadanti - yad vasunām prātaḥsavanam
rudrāṇāṃ mīdhvanāṇāṃ savanānādityānāṇcha vishveshāṇcha
devānām tritīyasavanam ॥* 1

*Kva tarhi yajamānasya loka itī sa yastam na vidyāt katham
kuryādatha vidvān kuryāt ॥* 2

Translation :- The expounders of the sacred wisdom declare that the morning libation is for the Vasus, the midday libation is for the Rudras and the third (evening) libation for the Ādityas as well as for the Visvadevas. Where, then, is the world for the sacrificer? If one knows not this, how can he perform the sacrifice successfully? So one who knows let him only do the performance.

1. vide Katha Up. and also Isha Up.

Purport :- It should be known that the regions appropriate to the respective libation are governed by the respective deities. 1-2

पुरा प्रातरनुवाकस्योपाकरणाजघनेन गार्हपत्यस्योदङ्मुख
उपविश्य स वासवः सामाभिगायति ॥ ३ ॥

*Purā prātaranuvākasyopā karanājagghanenagārhapatyasyod-
anmukha upaviśhya sa vāsavam sāmābhigāyati ॥* 3

Translation :- Before the commencement of the morning litany, he sits down behind the Gārhapatya fire, facing the north, and sings forth the Sāma to the Vasus :. 3

लोकेकद्वारमपावाश्नूश्च पश्येम त्वा वयस्राश्चश्चश्च हुश्च
आश्च ज्याश्चोश्च आश्चश्चश्चश्च इति ॥ ४ ॥

*Loka - dvāram apāvraṇu, pashyema tvā vayam rajyāyo
hi ॥* 4

Translation :- Open the door of thy world that we may see thee, for the obtaining of the sovereignty. 4

अथ जुहोति नमोऽग्नये पृथिवीक्षिते लोकक्षिते लोकं मे
यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि ॥ ५ ॥

अत्र यजमानः परस्तादायुषः स्वाहापजहि पश्चिमिद्युक्त्वो-
त्तिष्ठति तस्मै वसवः प्रातः सवनं सम्प्रयच्छन्ति ॥ ६ ॥

*Atha juhōti namo - agnaye prithivīkshite lokaskshite
lokam me yajamānāya vindaisha vai yajmānasya loka etā-
asmi ॥* 5

*Atra yajamānah parastādāyushah svāhā apajahi parigh-
amityuktivottishthati tasmai vasavah prātah savanam sampray-
acchanti ||* 6

Translation:- So he offers the oblation and says: 'Adoration to Agni who dwells in the earth. Obtain a world for me, the sacrificer. Verily, that is the sacrificers' world! I will go thither, I, the sacrificer, after life. Hail, unbar the door of that region.' Thus having spoken, he rises. At the same time the Vasus bestow upon him the morning soma - libation. 5-6

पुरा माध्यन्दिनस्य सवनस्योपाकरणज्जघनेनाग्नीध्रीयस्यो-
दङ्मुख उपविश्य स रौद्रं सामाभिगायति ॥ ७ ॥

लो ३कद्वारमपावा३र्णू३३ पश्येम त्वा वयं वैरा ३३३३३
हु३म् आ३३ ज्या३यो३आ ३२१११ इति ॥ ८ ॥

*Purā mādhyandinasya 'savanasyopākarānjagghanenāgnid-
hriyasyodan mukha upavishya sa raudram sāmābhigāyati ||* 7

Lokadvāramapāvrinu pashyema tvā vayam vairā iti || 8

Translation:- Before the commencement of the midday libation, the sacrificer sits down behind the Agnidhriya - fire and facing the north he sings the chant sacred to the Rudras, 'Open the door of thy world that we may see thee for the obtaining of sovereignty.' 7-8

अथ जुहोति नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं मे
यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि ॥ ९ ॥

अत्र यजमानः परस्तादायुषः स्वाहापत्रहि परिधमित्युक्त्वो-
त्तिष्ठति तस्मै रुद्रा माध्यन्दिनः सवनः सम्प्रयच्छन्ति ॥ १० ॥

*Atha juhoti namo vāyaveantarikshakshite lokaskhite lokam
me yajamānāya vindaisha vai yajamānasya loka etā - asmi ॥ 9*

*Atha yajamānah parastādāyushah svāhā - apajahi
parighamityuktivottiishati tasmāi rudrā madhyandinam savanam
samprayacchanti ॥ 10*

Translation:- Then he makes the offering
reciting, adoration to Vāyu who dwells in the sky
and dwells in the world. Obtain the world for me,
the sacrificer to that world of the sacrificer I will go.
Thither will the sacrificer after life, go, Hail, take
away the bolt. Having said this, he rises. For him,
the Rudras fulfil the midday libation. 9-10

पुरा तृतीयसवनस्योपाकरणाज्जघनेनाहवनीयस्योदङ्मुख
उपविश्य स आदित्यः स वैश्वदेवः सामाभिगायति ॥ ११ ॥

लो३क३द्वारमपावा३र्णू३३ पश्येम त्वा वयः स्वारा ३३३३३
हु३म् आ३३ज्या३यो३आ३२१११ इति ॥ १२ ॥

*Purā tritīyasavanasyopākaranājagghanenāhavanīyasyodanmu-
kha upavishya sa ādityam sa vaishvadevam sāmābhigāyati ॥ 11*

*Lokadvāramapāvārṇ paśhyema tvā vayam svārājyāyo ā
hi ॥ 12*

Translation:- Before the commencement of the
evening Soma - libation he sits down behind the
Ahavaniya - fire, facing north, and sings forth the
Sāma to the Āditya and the Vishvadevas: Open the
door to thy world, and let us see thee, for obtaining
of sovereignty. 11-12

II.24.13-15] CHANDOGYA-UPANISHAD

आदित्यमथ वैश्वदेवं लोकद्वारमपावाऽर्णूऽऽ पश्येम त्वा
वयम् साम्राऽऽऽऽ हुऽम् आऽऽज्याऽयोऽ आऽऽ१११
इति ॥ १३ ॥

*Adityamatha vaishvadevam lokadvāramapāvarṇu pashyema
tvā vayam sāmrajyāya iti |* 13

Translation :- Thus the chant to the ādityas :
now the chant to the Vishvadevas: open the door of
thy world that we may see thee for obtaining of
sovereignty. 13

अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो
दिविक्षिद्भ्यो लोकक्षिद्भ्यो लोकं मे यजमानाय विन्दत ॥ १४ ॥

एष वै यजमानस्य लोक एतास्म्यत्र यजमानः परस्तादायुषः
स्वाहापहत परिधमित्युक्त्वोत्तिष्ठति ॥ १५ ॥

*Atha juhoti nama ādityebhyashcha vishvebhyashcha devebhyo
divikshidbho lokakshidbho lokam me yajamānāya vindata ||* 14

*Esha vai yajamānasya loka etā - asmiyatra yajamānah
parāstādāyushah svāhāpahata parighamityuktivottishthati |* 15

Translation :- So he offers the oblation and
says: adoration to the ādityas and to the Vishvadevas,
the inhabitants of the heaven obtain the region of
heaven for me, the sacrificer. This region, indeed,
is to be obtained by the sacrificer. I will go thither,
I, the sacrificer, after the life; Hail, unbar the door of
that region! Thus having spoken, he rises. 14-15

तस्मा आदित्याश्च विश्वे च देवास्तृतीयसवनम् सम्प्रयच्छ-
न्त्येष ह वै यज्ञस्य मातां वेद य एवं वेद य एवं वेद ॥ १६ ॥

*Tasmā ādityāścha vishve cha devāstritayasavanam
samprayacchantyesha ha vai yājñasya matrām veda ya evam
veda ya evam veda ॥* 16

Translation:- For him the Ādityas and the Vishvadevas bestow upon him the third Soma-libation.

He who knows this, knows the fulness of the sacrifice. Yea, he who knows this.

Purport:- In this section it is spoken about different types of Soma - yajna. And by performing such Yajna with full knowledge of the real nature of such sacrifices one gains different upper worlds after the death of this life. 16

CHAPTER III

Section 1

ॐ । असौ वा आदित्यो देवमधु तस्य द्यौरेव तिरश्चीनवः
शोऽन्तरिक्षमपूपो मरीचयः पुत्राः ॥ १ ॥

*AUM asau vā ādityo devamadhu tasya dyaureva tirash-
chinavamsho - antarikshamapupo mayichayah putrah ॥* 1

Translation:- Verily, yonder sun is the honey of the gods, of this heaven is the cross - beam. The honey - comb is the atmosphere. The brood are the particles of light or the rays.

Purport:- The Sun embodies the fruits of all the sacrifices for creatures enjoy it according to the fruits of their respective actions. The man of virtue gets the pleasure like the gods. And this god's pleasure is denoted here as honey. Heaven is above the atmosphere so it is like beam from which honey-

comb atmosphere hangs and the rays exist in the hive of the honey and resemble the brood.

तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो मधुनाडयः ।
ऋच एव मधुकृत ऋग्वेद एव पुष्पं ता अमृता आपस्ता वा एतां
ऋचः ॥ २ ॥

*Tasya ye prāncho rashmayastā evāsya prāchyo madhunā-
dyah richa eva madhukrita rigveda eva pushpam tā amritā
āpastā vā etā richah ॥* 2

Translation :- The eastern rays of that sun are its eastern honey cells. The bees are the Rik-verses the flower is the Rik - Veda and the fluid drops are the nectar. 2

एतमृग्वेदमभ्यतपस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यम-
न्नाद्यं रसोऽजायत ॥ ३ ॥

*Etamrigvedamabhyatapamstasvābhitaptasya yashasteja indri-
yam viryamannādyam rasoojāyata ॥* 3

Translation :- Verily, these Rig - verses (the bees) brood on the Rig - Veda ; from it, when it had been brooded upon, there was produced its essence splendour, brightness, power vigour and food. 3

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्वदेतदादित्यस्य
रोहितं रूपम् ॥ ४ ॥

*Tadvyaksharat tadādityamabhito - ashrayattādvā etad
yadetādadityasya rohitam rupam ॥* 4

Translation :- It flowed forth ; it went towards the sun, verily, that is how the appearance of the sun is red.

Purport:- Sacrificial rites are performed with the Rigveda when the fruits thereof produce honey i.e. *apurva* as the bees bring honey from the flowers. This fruit of the sacrifice is denoted here as honey or nectar but it should be understood that this is not the Nectar which gives immortality. As we know the Devatās of the heaven enjoy honey but that nectar does not make them immortal. 4

Section 2

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो यजुंश्चेव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥ १ ॥

Atha ye - asya dakshinā rashmayastā evāsya dakshinā madhunādyo yajumshyeva madhukrito yajurveda eva pushpam tā amritā āpah ॥ 1

Translation :- Now its southern rays are its southern honey - cells. The Yajus formulae are the bees. The flower is the Yajur - veda. The fluid - drops are the honey. 1

तानि वा एतानि यजुंश्चेतं यजुर्वेदमभ्यतपस्स्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यः रसोऽजायत ॥ २ ॥

Tāni vā etāni yajumshyetam yajurvedamabhyatapamstas- syābhītapasya yashasteja indriyam viryamannādyam raso ajāyata ॥ 2

Translation :- Verily, these Yajus formulae brooded upon that Yajur Veda; from it, when it had been brooded upon there was produced as its essence, splendour, brightness, power, vigour, and food. 2

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य
शुक्लरूपम् ॥ ३ ॥

*Tadvyaksharat tadādityomabhitto - ashrayat tadvā etad
yadetadādityasya shuklam rupam ॥* 3

Translation:- It flowed forth; it repaired to the sun. Verily, that is what the white appearance of the sun is. 3

Section 3

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो मधुनाड्यः
सामान्येव मधुकृतः सामवेद एव पुष्पं ता अमृता आपः ॥ १ ॥

*Atha ye - asya pratyancho rashmayastā evāsyā pratichyo
madhunādyah sāmānyeva madhukritah sāma Veda eva pushpam
tā amritā āpah ॥* 1

Translation:- Now, its western rays are its western honey - cells the bees are the Sāma - chants. The flower is the Sāma - Veda. The fluid drops are the nectar. 1

तानि वा एतानि सामान्येतः सामवेदमभ्यतपःस्तस्याभित-
प्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यः स्तोऽजायत ॥ २ ॥

*Teni vā etāi sāmānyetam sāmavedam - abhyatapamstasyā-
bhitaptasya yashasteja indriyam viryamannādyam vaso-ajāyata ॥* 2

Translation:- Verily, these Sāma chants brooded on the Sāma - Veda, from it, thus brooded upon, issued forth, its essence splendour, brightness, power, vigour and food. 2

तद्व्यक्षरत्तदादित्यमभितोऽश्रयचद्धा एतद्यदेतदादित्यस्य
कृष्णं रूपम् ॥ ३ ॥

*Tadvyaksharat tadādityamabhito - ashrayat tadvā etad
yadetadādityasya krishnam rupam ॥* 3

Translation:- It flowed forth. It repaired to the sun. Verily, that is what that dark appearance of the sun is. 3

Section 4

अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधुनाड्योऽ-
थर्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्प ता अमृता आपः ॥ १ ॥

*Atha ye - asyodancho rashmayastā evāsyodichyo madhu-
nādyoatharvāngirasa eva madhukrita itihāsapurānam pushpam tā
amritā āpah ॥* 1

Translation:- Now, its northern rays are honey-cells. The bees are the hymns of the Atharvaveda, and Angirasa. The flowers are the Itihasa and the Purana. The fluid - drops are the nectar.

Purport:- At some sacrifices the Puranas and Itihasa which are the portions of the Atharva - Brahmana are narrated. 1

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपस्स्तस्यामित-
सस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ २ ॥

*Te vā ete atharvāngirasa etaditihāsapurānam abhyata-
pamstasyābhīptasya yashasteja indriyam viryamannādyamraso -
ajāyata ॥* 2

Translation:- Verily, these hymns of the Atharva Veda and Angirasas brooded upon that

Itihasa and Purana. From them, thus brooded upon issued forth, as their essence splendour, brightness, power, vigour, and food. 2

यद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्वदेतदादित्यस्य परं
कृष्णारं रूपम् ॥ ३ ॥

*Tadvyaksharat tadadityamabhito - ashrayat tadvā etad
yadetadādityasya param krishnam rupam ॥* 3

Translation :- It flowed forth. It repaired to the sun. Verily, that is how that exceedingly dark appearance of the sun is. 3

Section 5

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यो गुह्या
एवादेशा मधुकृतो ब्रह्मैव पुष्पं ता अमृता आपः ॥ १ ॥

*Atha ye - asyordhvā rashmayastā evāsyordhvā madhunādyo
guhyā evādesā madhukrito brahmaiva pusham tā amritā
āpah ॥* 1

Translation :- Now, upward rays are its upper honey - cells. The bees are the hidden teachings (Upanishads). The Brahman is the flower. The fluid drops are the nectar.

Purport :- From the karma - kānda of Vedas we have come to the Jnāna - kānda where Abstract Brahman is the flower for getting the aspired honey i.e. moksha but we will come to know that practically there is no such Bliss or nectar either in dharma - artha - kāma or in Brahma - Jnāna - Moksha that we shall learn from next section onward. 1

ते वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपस्तस्याभितप्तस्य
यशस्तेज इन्द्रियं वीर्यमनाद्यः रसोऽजायत ॥ २ ॥

*Te vā ete guhyā ādeśhā etad brahmābhyatapamstasyā-
bhitaptasya yashasteja indriyam viryamanunādyam raso -
ajāyata ॥* 2

Translation :- Verily, those hidden teachings brooded upon that Brahman ; from it, when it had been brooded upon, there issued forth, as its essence splendour, brightness, power, vigour and food. 2

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य मध्ये
क्षोभत इव ॥ ३ ॥

*Tadvyaksharat tadādityamabhito - ashrayat tadvā etad
yadetadādityasya madhye kshobhata iva ॥* 3

Translation :- It flowed forth. It repaired to the sun. Verily, that is what seems to tremble in the middle of the sun. 3

ते वा एते रसानां रसा वेदाहि रसास्तेषामेते रसास्तानि वा
एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥ ४ ॥

*Te vā ete rasānām rasā vedā hi rasāsteshāmete rasāstāni
vā etānyamritānāmamritāni vedā hyamritāsteshāmetānya -
mritāni ॥* 4

Translation :- Verily, these are the essences of the essences, for the Vedas are the essences and Upanishads are the Vedic essences. Verily, these are the nectars of the nectars, for the Vedas are nectars and these (Upanishads) are their nectars.

Purport :- All these are meant to emphasise upon the culture of the Upanishadic lessons. 4

Section 6

तद्यत्प्रथमममृतं तद्वसव उपजीवन्त्यग्निना मुखेन न वै देवा
अशनन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

*Tad yad prathamamamritam tad vasava upajivantyagninā
mukhena na vai devā ashnanti na pibantyetadevāmritam drishtvā
tripyanti ॥* 1

Translation :- That which is the first nectar (i.e. Rig Veda) that verily the Vasus enjoy with fire as their mouth. Verily, the gods neither eat nor drink. They are satisfied merely with seeing that nectar.

Purport :- This nectar produced as a result of karma-kānda-sacrifice does not bring any enjoyment to the soul because soul is not the enjoyer of any karma-fruit but it is like to be an object of enjoyment as one feels during his dreaming stage. A man after waking up from his sleep may remember his dream likewise here the nectar of karma - fruits are enjoyed through the senses where soul is a bound-jiva merely witnesses and feels as if satisfied thereby. 1

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

*Ta etadeva rupamabhisamabhisamvishintyetasmadrupādudy-
anti ॥* 2

Translation :- They enter into this very form and come forth from this form.

Purport :- Till the time for enjoyment arrives they retire into it i.e. remain indifferent, and when the occasion for the enjoyment of this form arrives, they alert themselves for it. 2

स य एतदेवममृतं वेद वसुनामेवैको भूत्वाग्निनैव मुखेनैत-
देवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपा-
दुदेति ॥ ३ ॥

*Sa ya etadevāmṛitam veda vasunāmevaiko bhutvā -
agninaiva mukhe naitadevāmṛitam drishtvā tripyati sa etadeva
rupamabhisamvishatyetasmaḍrupādudeti ॥* 3

Translation :- He who knows thus this nectar becomes one of the Vasus and through Agni as his mouth is satisfied merely seeing that nectar. He enters that very form and comes forth from that form.

Purport :- After exhaustion of the merit they return back. 3

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसुनामेव
तावदाधिपत्यं स्वाराज्यं पर्येता ॥ ४ ॥

*Sa yāvadādityah purastādudetā pashchādaṣṭametā vasunā
meva tāvadādhipatyam svārājyam paryetā ॥* 4

Translation :- As long as the sun shall rise in the east and set in the west, so long will he compass the sovereignty and the heavenly kingdom similar to that of the Vasus.

Purport :- The period of enjoyment is stated and after the exhaustion of the merit one will return back. 4

Section 7

अथ यद्वितीयममृतं तद्मुदा उपजीवन्तीन्द्रेण मुखेन न वै
देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

Atha yaddvityamamritam tadrudrā upajivantiadrana mukhena na vai devā ashnānti na pivantyeta devāmritam drishtvā tripyanti || 1

Translation :- Now that which is the second nectar i.e. the White - Shukla Yajur - Veda that verily the Rudras enjoy through Indra as their mouth. Verily, the gods neither eat nor drink. They are satisfied merely with seeing that nectar. 1

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपं पादुद्यन्ति ॥ २ ॥

Ta etadeva rupamabhisamvishantyetasmādrupādudyanti || 2

Translation :- They enter that form of the sun and come from that form. 2

स य एवदेवममृतं वेद रुद्राणामेवैको भूत्वेन्द्रेणैव सुखेनैत-
देवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्वा-
दुदेति ॥ ३ ॥

*Sa ya etadevamamritam veda rudrānāmevaiko bhutv-
endrenaivamukhenaitadevamritam drishtvā tripyati sa etadeva
rupamabhisamvishishatye - tasmādrupādudeti ||* 3

Translation :- He who knows thus that nectar becomes one of the Rudras and through Indra as his mouth is satisfied merely with seeing that nectar. He enters that very form and comes forth from that form. 3

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता द्विस्तावदक्षिणत
उदेतेत्तरतोऽस्तमेता रुद्राणामेव तावदाधिपन्यं स्वाराज्यं पर्येता ॥४॥

*Sa yāvadādityah purastādudetā pashchādastametā dvistāvad-
dakshinata udetottara-to-astametā rudrānāmeva tāvadādhipatyam
svārājyam paryetā ||* 4

TWELVE ESSENTIAL UPANISHADS [III.8.1-2]

Translation :- As long as the sun shall rise in the east and set in the west, twice so long will it rise in the south and set in the north, and just that long will he compass the sovereignty and the heavenly kingdom similar to that of the Rudras.

Purport :- The period of enjoyment of the Rudras is double that of the Vasus. Regarding sun's rise in the north and set in the south pl. see next III/11. 4

Section 8

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

Atha yat tritiyamamritam tadāditya upajivanti varunena mukhena na vai devā ashnanti na pibantyeta devāmritam drishtvā tripyanti ॥ 1

Translation :- Now, that which is the third nectar (i.e. the Krishna Yajur - veda) on that the Ādityas live upon through Varuna as their mouth. Verily, the gods neither eat nor drink. They are satisfied merely with seeing that nectar. 1

त एतदेव रूपमभिसंविशन्त्येतस्माद्द्रुपादुद्यन्ति ॥ २ ॥

Ta etadeva rupamabhisamvishantyetasmādrupādudyanti ॥ 2

Translation :- These enter that form and come forth from that form. 2

स य एतदेवामृतं वेदादित्यानामेवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्द्रुपादुदेति ॥ ३ ॥

*Sa ya etdevamamritam vedādityānāmevaiko bhutvā varu-
naiva mukhenaitadevāmritam drishtvā tripyati sa etadeva
rupamabhiavishatyetāsmadrupādudeti ||* 3

Translation :- He who knows thus that nectar becomes one of the Ādityas and through Varuna as his mouth is satisfied merely with that nectar. He repairs into that form and comes forth from that form. 3

स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्प-
श्चादुदेता पुरस्तादस्तमेतादित्यानामेव तावदाधिपत्यं स्वाराज्यं
पयेता ॥ ४ ॥

*Sa yāvadādityo dakshinata udetottarato - astametā dvistāvat
pashchādudetā purastādastametādityānāmeva tāvadādhityam
svārājyam paryetā ||* 4

Translation :- As long as the sun will rise in the south and sets in the north, twice so long will it rise in the west and set in the east and just that long will he compass the sovereignty and heavenly kingdom similar to that of the Ādityas. 4

Section 9

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न वै
देवा अश्नन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

*Atha yachchaturthamamritam tanmaruta upajivanti somena
mukhena na vai devā ashnanti na pibantyetadevāmritam drishtvā
tripyanti ||* 1

Translation :- Now, the Maruts live upon what is the fourth nectar (i.e. Atharva - Veda) through Soma as their mouth. Verily, the gods neither eat

nor drink. They are satisfied merely with seeing that nectar. 1

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

Ta etadeva rupamabhisamvishantyetasmā drupādudyanti ॥ 2

Translation :- They repair into that form and come forth from that form. 2

स य एतदेवामृतं वेद मरुतामेवैको भूत्वा सोमेणैव मुखेनैत-
देवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपा-
दुदेति ॥ ३ ॥

Sa ya etadevamamritam veda marutāmevaiko bhutvā somenaiva mukhe naitadevāmritam drishtvā tripyati sa etadeva rupamabhisamvishatyē - tasmā drupādudeti ॥ 3

Translation :- He who knows thus that nectar becomes one of the Maruts and through Soma as his mouth is satisfied merely with seeing that nectar. He enters that very form and comes forth from that form. 3

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्तरत
उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यं स्वाराज्य
पर्येता ॥ ४ ॥

*Sa yāvadādityah pashchād - udetā purastādastametā dvis-
tāvaduttarata udetā dakshinatā - astameto marutāmeva tāvad -
ādipatyam svārājyam paryetā ॥ 4*

Translation :- As long as the sun shall rise in the west and set in the east, twice, so long will it rise in the north and set in the south, and just that long

will he compass the sovereignty and the heavenly kingdom similar to that of the Maruts. 4

Section 10

अथ यत्पञ्चममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन न
वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

Atha yat panchamamritam tat sādhyā upajivanti brahmanā mukhena na vai devā ashvanti na pivantyeta devāmritam drishtvā tripyanti ॥ 1

Translation:- Now, the Sādhyas live upon what is the fifth nectar (i.e. Upanishads) through Brahman as their Source. Verily the gods neither eat nor drink. They are satisfied merely with observing that nectar. 1

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

Tad etadeva rupamabhisamvishantyetasma drupādudyanti ॥ 2

Translation:- They repair into that hallucination of Brahman and come forth from that form.

Purport:- Gita¹: All the worlds including Brahmaloaka are subject to the cyclic law. 2

स य एतदेवमृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव मुखे-
नैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशन्त्येतस्माद्रूपा-
दुदेति ॥ ३ ॥

Sa ya etadevamanitam deva sadhyānāmevaiko bhutvā brahmanaiiva mukhenaitadevāmritam drishtvā tripyati sa etadeva rupamabhisamvishatyetasma drupādudeti ॥ 3

1. vide VIII. 16

Translation :- He who knows thus that nectar becomes one with the Sādhyas and having established in Brahma - jñāna feels satisfied merely emerging into that. He enters or repairs into that hallucination of Brahman and comes forth from that. 3

स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्तावदूर्ध्व
उदेतार्वाहस्तमेता साध्यानामेव तावदाधिपत्यं स्वाराज्यं पर्येता
॥ ४ ॥

*Sa yāvadāditya uttarata udetā dakshinato - astametā
dviṣṭāvadurdhva udetārvānstametā sādhyānāmeva tāvadādhi-
patam svārajyam paryetā ॥* 4

Translation:- As long as sun shall rise in the north and set in the south, twice so long will it rise in the zenith and set in the nadir, and just that long will he compass the sovereignty and the heavenly kingdom similar to that of the Sādhyas.

Purport:- This is the highest attainment through the Inductive Process one can attain. Here the sun rises in the north i.e. the final goal which can be had through Inductive Method but here too there is sun set i.e. once again soul gets a dark period of life (i.e. falls into māyā). But nectar (enjoyment) that soul gets here comes from the zenith viz. there is something divine light.

In the Bhagavatam¹ Those treading on the path of knowledge (jñāna) may think themselves liberated on the contrary failing to adore Thy Feet their mind ever remains impure although with great exertion

1. Bh. X. 2.32

and difficult efforts might have attained a highest state of liberation but hurled down to the mundane plane.....” This is the setting of the sun in the nadir ...also¹. 4

From 7th section we find it is noted that sun-rise and sun-set are from different horizons than its usual course. Really speaking there is neither sun-rise nor setting of the sun. It is only visibility and non-visibility of the sun from different regions. But as it is stated in the Purānas that the chariot of the Sun moves about above the Mānasa lake situated on the top of Mount Meru. There are four regions known as Indrapuri (Amaravati), Yamapuri (Samyamani), Varunapuri (sukha) and Chandra or Somapuri (Vibhara). As a result the rising and setting of sun take place in these regions in respective order. But there is one another region known as Ilavrita Varsha surrounded by Meru and Mānasa where sun-rise takes place from the zenith and setting in the nadir—about which we shall know from the following.

Section 11

अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये
स्थाता तदेष श्लोकः ॥ १ ॥

*Atha tata urdhva udetya naivodetā nāstametaikala eva
madhye sthātā tadesha shlokaḥ ॥* 1

Translation :— Henceforth after having risen in the zenith, the sun will no more rise nor set. He

1. vide G. VIII. 16

will stand alone in the middle. On this there is this verse :

Purport :- Once that world of illumination is reached absolutely, the effulgence is not lost (i.e. no sun set). Now, we clearly understand that the religious sacrifices favoured the acquiring and enjoying of the fruits of jivas' karma. In fine the acquisition is lost by enjoyment. But jiva soul gets his splendour at that Brahmaloka where there is illumination and never there prevails illusion (sunset). But what is the true characteristic of that Divine Plane is narrated in the following. 1

न वै तत्र न निम्लोच नोदियाय कदाचन ।

देवास्तेनाहं सत्येन मा विराधिषि ब्रह्मणा ॥ इति ॥ २ ॥

Na vai tatra na nimlocha nodiyāya kadāchana devāstenāham satyena mā virādhishi brahmanā iti ॥ 2

Translation :- It is not so there. Never did the sun set there nor can it illumine that plane; O the divinely blessed selves ! By realising this Truth may I not fall from Brahman i.e. may I be blessed with the realisation of Brahman through the wisdom of this Truth. 2

न ह वा अस्मा उदेति न निम्लोचति सकृद्दिवा हैवास्मै
भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥ ३ ॥

Na ha vā asmā udeti na nimlochati sakṛddivā haivāsmāi bhavati ya etāmevaṁ brahma upanishadam veda ॥ 3

Translation :- Verily, for him who knows this mystic doctrine of Brahman neither the sun rises nor sets and it is evermore day for him.

Purport:— A man of realisation becomes eternally conscious unconditioned by time marked by the rising and setting of the sun. It is said that it is ever-more day for him and there is no sun rise etc. It means that the world is ever illuminated with the Divine Glow and he becomes self-luminous with the realisation of Brahman. 3

तद्वैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य-
स्तद्वैतदुद्दालकायारुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥ ४ ॥

*Taddhaitad brahmā prajāpataya uvācha prajāpatirmanave
manuh praiābhyastaddhaitaduddālakāyārunaye jyeshthāya
putrāya pitā brahmā provācha ॥* 4

Translation:— Brahmā told this to Prajāpati ; Prajāpati to Manu, Manu to his descendents. To Uddalaka Aruni, the eldest son, his father declared this knowledge of Brahman. 4

इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणय्याय
वान्तेवासिने ॥ ५ ॥

*Idam vāva tajjyeshtaāya putrāya pitā Brahmā pranāyyāya
vā antevāsine ॥* 5

Translation:— Verily, a father may teach this knowledge of Brahman to his eldest son or to a worthy disciple. 5

नान्यस्यै कस्मैचन यद्यप्यस्मा इमामग्निः परिगृहीतां धनस्य
पूर्णा दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥ ६ ॥

*Nānyasmai kasmaichana yadyapyasmā imāmadibhih parigri-
hitām dhanasya purnām dadyādetadeva tato bhuya ityetadeva
tato bhuya iti ॥* 6

TWELVE ESSENTIAL UPANISHADS [III.12.1-2]

Translation :— And to none else, even if one should offer him this whole earth encompassed by water and filled with treasures. This truly, is more than that—yea, this truly is more than that.

Purport :— The divine knowledge should not be imparted to any one who has got no sincere devotion. And the entire wealth of the universe is nothing before the spiritual wealth. A religious man would not be tempted by any offer. 6

Section 12

गायत्री वा इदं सर्वं भूतं यदिदं किञ्च वाग्वै गायत्री वाग्वा
इदं सर्वं भूतं गायति च त्रायते च ॥ १ ॥

*Gāyatri vā idam sarvām bhutam yadidam kincha vāgvai
gāyatri vāgvā idam sarvām bhutam gāyati cha trāyate cha ॥ 1*

Translation :— Indeed, the Gāyatri is everything here that has come to be, whatsoever there is here. Verily, Gāyatri is speech. Indeed, the Gāyatri sings of and protects everything here that has come to be.

Purport :— Here Gāyatri is not the metre of that name but Vishnu, the Supreme. And it is indicated here that He is the Substratum of everything and also it shows His All-pervasiveness. 1

या वै सा गायत्रीयं वाव सा येयं पृथिव्यस्याः हीदं सर्वं
भूतं प्रतिष्ठितमेतामेव नातिशीयते ॥ २ ॥

*Ya vai sā gāyatriyam vāvā sā piyam prithivyasyām hidam
sarvām bhutam pratishthitametāmeva nātishiyate ॥ 2*

Translation :— Gāyatri (Vishnu) is Self-some. He is the Substratum of the earth, for His over-

lordhsip all the beings have come to their existance on earth and none can trespass His command. 2

या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ३ ॥

Ya vai sā prithivayam vāva sā yadidamasmin purushe shariramasmin hime prānāḥ pratishthitā etadeva nātishiyante ॥ 3

Translation :- Indeed, that Vishnu in His Cosmic Form is the universe. It is the five gross elements of the universe that give shape to the corporeal body wherein the soul is installed and that soul too cannot do anything against His Will.

Purport :- As we find in Katha. U. (2/2/15). 3

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदयमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ४ ॥

Yadvai tat purushe shariramidam vāva tadyadidamasmin naantah purushe hridayamsmin hime prānāḥ pratishthitā etadeva. nātishiyante ॥

Translation :- Indeed, the Body of God and His Own Self are One and the Same viz. Identical. For, His Senses are also Transcendental and woven to His Own Self. They are ever subjugated to His Will.

Purport :- In the previous mantra we are told that the five gross elements have given shape of the corporeal body which is different from the soul but here in this mantra we are enlightened that the Body and the very Self of God are identical and also God's Senses are not gross but They too are Spiritual and woven to His Self.

सैषा चतुष्पदा षड्विधा गायत्री तदेतद्व्याख्यानकृतम् ॥ ५ ॥

Saishā chatushpadā shadvidhā gāyatri tadetadrichā - abhanuktam ॥ 5

Translation:- His Majesty is comprised of four-feet and His Manifestation is sixfold. With reference to this a Rik verse states :

Purport:- Of His quadrangular Majesty one fourth pervades in and through the entire universe (G.X). And six - fold Manifestation (i) Purusha - Avataras, (ii) Guna - Avataras, (iii) Leelā - Avatāras (iv) Manvantāra - Avatāras (v) Yugāvatāras, and (vi) Shaktyāvesha - Avatāras.¹ 5

तावानस्य महिमा ततो ज्यायाश्च पुरुषः ।

पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि ॥ इति ६ ॥

Tāvānasya mahimā tato jyāyāshcha purushah, pādo - asya sarvā bhutāni tripādasyāmritam divi iti ॥ 6

Translation:- That Purusha's (Vishnu) Greatness is of such extent, yet Purushottam is greater than the Purusha. The whole universe is only one - fourth of His Divine Splendour and three quarters of Splendour is in His Transcendental (Goloka - Vaikuntha) World.

Purport:- Vishnu is one of the sixfold Manifestation of the Supreme God - head. Therefore, Vishnu is known as Purusha whereas Sri Krishna is Purushottam, the Fountain - Source and the Supreme God - Head Par Excellence. Further.² 6

1. My Gita Darshan pp. 63-64

2. vide Purport on Tai. U. 2.6 and also Gita X.

यद्वै तद्ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशो यो वै स
बहिर्धा पुरुषादाकाशः ॥ ७ ॥

अयं वाव स योऽयमन्तः पुरुष आकाशो यो वै सोऽन्तः पुरुष
आकाशः ॥ ८ ॥

अयं वाव स योऽयमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्ति
पूर्णमप्रवर्तिनीं श्रियं लभते य एवं वेद ॥ ९ ॥

*Yadvai tad brahmetidam vāva tad yo ayam bahirdhā
purushādākāsho yo vai sa bahirdhā purushādākāshah ॥ 7*

*Ayam vāva sa yo - ayamantah purusha ākāsho yo vai so
antah purusha ākāshah ॥ 8*

*Ayam vāva sa yo - ayamantarhridaya ākāshastadetad
purnamapravarti purnāmapravartinim shriyam labhate ya evam
veda ॥ 9*

Translation :- Indeed, that Supreme Brahman with His All-pervasiveness exists all through the universe like the space. Again He is the same Brahman dwelling as Monitor - Self within the hearts of all beings. Nay, that Purushottam - Brahman, the Supreme Brahman is the Prototype of the Indwelling Monitor - Self of the beings. He is the Supreme God - Head Par - excellence. The Fountain - Source of all Purushas. He is the 'Akhila - rasā - mṛita murty' and His Leelā is Transcendental. He who knows Him thus, attains His eternal servitorship, the summum bonum of life.

Purport :- The All-pervading Brahman is the Halo of the Supreme Godhead and Paramātmān is the partial Manifestation of the Supreme Divinity whereas Sri Krishna is (*Krisrnastu Bhagavān Svayam*)

TWELVE ESSENTIAL UPANISHADS [III.13.1-2]

the Supreme God - head Par - Excellence. He is 'Sachidānanda Vighraha' - 'Akhilarasāmrita - sindhu'. One who realises Him in Reality attains his summum bonum of life.¹

7-9

Section 13

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः स योऽस्य प्राङ्सुषिः स प्राणस्तच्चक्षुः स आदित्यस्तदेतत्तेजोऽन्नाद्यमित्युपासीत तेजस्व्यन्नादो भवति य एवं वेद ॥ १ ॥

Tasya ha vā etasya hridayasya pancha devasushayah sa yo-asya prān sushih sa prānastacchakshuh sa ādityastadetattejo-annādyamityupāsita tejasvyannādo bhavati ya evam veda ॥ 1

Translation :- Verily, there are indeed, in this heart five gates protected by gods. Its eastern opening is the prāna—he is the eye, he is the sun. One should penetrate upon this as glow and as food. He who knows this becomes resplendent and an eater of food.

Purport :- vide Prasna. Up. III.8.

1

अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रं स चन्द्रमास्त-
देतच्छीर्षं यशश्चेत्युपासीत श्रीमान्यशस्वी भवति य एवं वेद ॥ २ ॥

Atha yo-asya dakshninah sushih sa vyānastacchrotram sa chandramāstadetacchrishcha yashashchetyupāsita srimān yashasvi bhavati ya evam veda ॥ 2

2

Translation :- Now, its southern gate is vyāna—that is the ear—that is the moon. One should

1. vide Tai. Up. Purport of 11.5

penetrate upon this as prosperity and fame. He who knows this becomes prosperous and splendid.

Purport:- vide Prasna Up. III.6.

2

अथ योऽस्य प्रत्यङ्मुषिः सोऽपानः सा वाक्सोऽग्निस्तदेतद्-
ब्रह्मवर्चसमन्नाद्यमित्युपासीत ब्रह्मवर्चस्यन्नादो भवति य एवं वेद ॥ ३

*Atha yo - asya pratyāṇ sushih so - apānah sā vāk so-agni-
stadetad brahmavarchasamannādyamityupāsita brahma - varcha -
syannādo bhavati ya evam veda ॥*

3

Translation:- Now, its western gate is *apāna* that is speech, that is fire. One should penetrate upon it as the lustre of sacred wisdom and as health. He who knows this becomes eminent in sacred knowledge and health.

Purport:- vide Chan. Up. 1.3.3 and V.21.2.

3

अथ योऽस्योदङ्मुषिः स समानस्तन्मनः स पर्जन्यस्तदेत-
त्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं
वेद ॥ ४ ॥

*Athayo - asyodan sushih sa samānastanmanah sa parjanya-
astadetat kirtishcha vyushtishchetyupāsita kirtimān vyushtimān
bhavati ya evam veda ॥*

4

Translation:- Now, its northern gate is *samāna* that is the mind that is the rain - god. One should penetrate upon it as fame and beauty. He who knows this becomes famous and beautiful.

Purport:- Prasna Up. IV. 4.

4

अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः स आकाशस्त-
देनदोजश्च महश्चेत्युपासीतौजस्वी महस्वान्भवति य एवं वेद ॥ ५ ॥

*Atha yo - asyordhvah sushih sa udānah sa vāyuh sa
ākāshastadetadojashcha mahashchetyupāsitauijasvi mahasvān
bhavati ya evam veda ॥* 5

Translation :- Now, the upper gate is *udāna*, that is wind, that is *Ākāsha*. One should penetrate upon this as strength and greatness. He who knows this becomes strong and great.

Purport :- vide Prasna Up. IV.4.

5

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य
एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले वीरो
जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य
लोकस्य द्वारपान्वेद ॥ ६ ॥

*Te vā ete pancha brahmapurushāḥ svargasya lokasya
dvārapāḥ sa ya etānevam panchabrahmapurushān svargasya
lokasya dvārapān vedāsyā kule viro jāyate pratipadyate svargam
lokam ya etānevam pancha brahmapurushān svargasya lokasya
dvārapān veda ॥* 6

Translation :- These verily, are the five divinely endowed sentinels to guide oneself to the world of illumination. He who engages these five divinely enlightened sentinels for illumination of one's heart in his soul is born a hero i.e. a strong spiritual sentiment. And when thus he constantly engages them to culture the divinity, himself attains the illumination of his soul.

Purport :- The five mighty forces like *Prāna* etc. who control the movement of a bound jiva on

earth but when these five are regulated to guide oneself towards the illumination of one's heart when the soul is borne with intuitive wisdom, forthwith one gets self - realisation.¹ 6

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः
पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे ज्योति-
स्तयैषा दृष्टिर्यत्रैतदास्मच्छरीरे सस्पर्शेनौष्णिमान विजानाति तस्यैषा
श्रुतिर्यत्रैतत्कर्णावपिगृह्य निनदमिव नदथुरिवाग्नेरिव ज्वलत उपशृ-
णोति तदेतद्दृष्टं च श्रुतं चेत्युपासीत चक्षुष्यः श्रुतो भवति य एवं
वेद य एवं वेद ॥ ७-८ ॥

*Atha yadatah paro divo jyotirdipyate vishvatah prishtheshu
sarvatah prishtheshvanuttameshuttameshu lokeshvidam vāva tad
yadidamasminnantah purushe jyotistasyaishā drishtiryatraitad-
asminchharire samsparshenoshnimānam vijānāti tasyaishā shrutir
yatraitad karnāvapigrihya ninadamiva nadathurivāgneriva jalata
upashrinoti tadetaddrishtam cha shrutamchetyupāsita chakshu-
shyah shruto bhavati ya evam veda ya evam veda ॥ 7-8*

Translation :- Now, the most Effulgent Supreme Personality shines forth above the universe, nay, above the world of Brahma - jyoti, above everything, above all, transcending all the worlds—there is no other world higher than this -this is the Paramount World. This Supreme Purusha is the Prototype of the Purusha Who shines in the hearts of individual souls as the Monitor - Self. This shining Personality can be seen inasmuch as one has a perception of warmth when one touches the body ; He can be heard inasmuch as on closing the ears, one hears something like the sound of a chariot or the

1. vide Katha Up. II. 1.1

bellowing of a bull, or the sound of a blazing fire. One should devote himself to that shining Personality if he had a vision of Him or when heard about Him from a spiritual Guru.

One who realises this attains beatitude and becomes illustrious—yea one who knows this.

Purport :— The Supreme Godhead shines in His Own splendour at the Paramount Transcendental Plane. The Purusha, the Indwelling Monitor-Self Who shines forth in the cavity of one's soul is the same one but that Purushottama is the Prototype of the Purusha. The jiva-soul when endowed with intuitive wisdom perceives the presence of the Divinity within and also hears mystic sounds; he cultures unalloyed devotion to that Purushottam Bhagavān.

7-8

Section 14

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । अथ खलु
क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति
स क्रतुं कुर्वीत ॥ १ ॥

*Sarvam khalvidam brahma tajjalāniti shānta upāsita atha
khalu crutumayah purusho yathācratur asminloke purusho
bhavati tathetah pretya bhavati sa crutum kurvita ॥ 1*

Translation :— Verily, all this universe is Brahman. i.e. every phenomenon or noumenon, the animate or the inanimate world has emanated from the potency of Brahman and has no existence unrelated to Him. From Him do all come forth, into Him do they dissolve and by Him are they

sustained. A man with intuitive wisdom should worship Him. For, as is one's faith such indeed is one's reward and according to one's faith or spiritual endeavour here in this world, thus does such one become on departing hence. So let one cultivate devotional practices.

Purport :— (1) *Sarvam Khalvidam brahman*: meaning every phenomenon or noumenon, the animate or the inanimate world, has emanated from His external potency and has no existence unrelated to Him.

Even Sri Shankrāchārya who propounded *monism* has stated, “Here is a direction to worship Brahman, possessor of innumerable properties (Gunas) and worthy of being worshipped in various ways : all this universe with names and forms, visible and perceptible to the senses has its origin in Brahman and at the end of the creation finds shelter in Him and lives by Him during existence.” Now is there any indication of identity of Brahman and the souls ?

(2) The *tajjalān* : significantly employed to enunciate the central principle of devout worship to that Supreme Object Who is the Cause, Support and Goal of the universe.

(3) *Kratu* : spiritual faith.¹

1

मनोमयः प्राणशरीरो भारूपः सत्यसङ्कल्प आकाशात्मा सर्व-
कर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः
॥ २ ॥

1. vide G. II. 41

TWELVE ESSENTIAL UPANISHADS [III.14.2-3]

Manomāyah prānasharīro bhārūpah satya-sankalpa ākāshātmā saryakarmā saryakāmāh sarvagandhah sarvarasah sarvami-damabhyātto-avākyanādarah 2

Translation :— He is Self-accomplished-will. His very Self and the Body are identical. He is Self-luminous and Self-Conscious. His very resolve is infallible or His very Will is the fulfilment. He is Self-some with His All-pervasiveness. He is the Cause of causes. He is the Wish-yielding Self-some Divinity possessing all the Transcendental Glories (lovely fragrance) and full of Nectarine Bliss. He with His one quadrangular splendour encompasses the whole universe. He is possessing no phenomenal or material senses whereas everything in Him is Transcendental and absolutely free from any ambiguity.

Purport :— After speaking about the Supreme Brahman's Divine Qualities the Shruti declares the supra-mundane aspects of Brahman lest we might be attributing our mundane ideas upon Him. The Supreme Divinity is ever Perfect and therefore has no unfulfilled desire.¹ 2

एष म आत्मान्तर्हृदयेऽणीयान्त्र हेर्वा यवाद्वा सर्षपाद्वा श्यामा-
काद्वा श्यामाकतण्डुलाद्वैष म आत्मान्तर्हृदये ज्यायान्पृथिव्या ज्याया-
नन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ॥ ३ ॥

esha ma ātmā-antarhridaye aniyān brihervā yavādvā sarshapādvā shyāmākādvā shyāmākatandulādvaiśha ma ātmā-antarhridaye jyāyān prithivyā jyāyānantarikshājyāyān divo jyāyānebhyo lokebhyah 3

1. vide G. VII. 7-11 and Sve. III. 19 Mun. III. 2.7

Translation :- The Monitor-self Who dwells in the hearts of every being is My (Purushottam-self) Other-self—smaller than a grain of paddy, than a barley corn, than a mustard seed, than a grain of millet or than the kernel of a grain of millet. At the same time I, the Same residing in the lotus of the heart Am greater than the earth, greater than the sky, greater than all the worlds.

Purport :- The Indwelling Monitor-self Whose Proto-type is the Supreme Godhead is extremely subtlest. But at the sametime it should be known that the Supreme Godhead is beyond any such conception of small or great. He is therefore not only vaster than the universe but in magnitude surpasses all that exists. 3

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यातोऽवा-
क्यनादर एष म आत्मान्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिसम्भवि-
तास्मीति यस्य स्यादद्धा न विचिकित्सास्तीति ह स्माह शाण्डिल्यः
शाण्डिल्यः ॥ ४ ॥

*sarvakarmā sarvakāmah sarvagandhah sarvarash sarvamida-
mabhyātto avākyanādaraesha ma ātmā-antarhridaya etad
brahmaitamitah pretyābhisambhavitā smitiyashya syādaddhā na
vichikitsātitiha smāha shāndilyah shāndilyah* 4

Translation :- “He is the Cause of all causes; is Wish-yielding Self-some Divinity possessing All the Transcendental or lovely fragrance or Glories and All-Blissful; His immanence is pervading althrough and He is Self-some possessing no phenomenal or mundane senses; whereas everyting in Him is Transcendental and is absolutely free from any

ambiguity. He is the Lord Whom I install in my untainted heart. He is my adorable Supreme Godhead—I must attain Him, on departing hence". He Who possesses such steadfast faith and devotion absolutely free from any doubt about this divine character of the Supreme Divinity, will certainly accomplish himself—thus declared Sāndilya—yea, Sāndilya.

Purport:— This is the famous Sāndilya Vidyā which affirms the glorious path of Faith or Devotion to the All-Blissful Supreme Godhead Who possesses All-Transcendental Characteristics. The final Goal of every jiva is to attain unalloyed devotion to Him. Here in this section it is established :

(1) Brahman is the Cause, Support and Goal of the universe. From Him beings are born, by Whom they live and to Whom they finally repair.

(2) According to one's Faith or Devotion here in this world, thus does such one become on departing hence.

(3) The Supreme Godhead is Both: Immanent and Transcendent, and

(4) the final Goal of every being is to attain unalloyed devotion to Him.

4

Section 15

अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति ।

दिशो ह्यस्य स्रक्तयो द्यौरस्योत्तरं विलम् ।

स एष कोशो वसुधानस्तस्मिन्विश्वमिदंश्रितम् ॥ १ ॥

*antarikshodarah kosho bhumi buddhno na jiryati disho
hyasya sraktayo dourasyottaram vilam sa esha kosho vasu-
dhānastasmin vishvamīdam shrītam* 1

Translation :- The Trailokyātmaka Kosha (viz. bhur, bhuva, sva) worlds—of which the middle part is the space and basement is the earth—does not decay. The directions of space are its corners and heaven is its upper face. This Trailokyātmaka Kosha contains all the wealth that can be obtained by the performance of Vedic rituals.

Purport :- Here, those who all are for traivargic gains viz. *dharma*, *artha*, *kāma* perform the Vedic rituals and for them the upper or highest world is the heaven and accordingly other two worlds as per the merit of the ritualistic karma are indicated.

(ii) *no jiryati* :- does not 'decay' to be understood as that it continues for a very long period whereas this Kosha consisting of *bhu*, *bhuva* and *sva* is destroyed at the end of a day of Brahmā consisting of one thousand human divya yugas.¹ 1

तस्य प्राची दिग्जुहूर्नाम सहमाना नाम दक्षिणा राज्ञी नाम
प्रतीची सुभूता नामोदीची तासां वायुर्वत्सः स य एतमेवं वायुं दिशां
वत्सं वेद न पुत्ररोदः रोदिति सोऽहमेतमेवं वायुं दिशां वत्सं वेद मा
पुत्ररोदः रुदम् ॥ २ ॥

*tasya prāchi dig juhurnāma sahamānā nāma dakshinā
rājñi nāma Pratichi subhūtā nāmo dīchi tāsām vāyurvatsah
saya etamevam vāyum dishām vatsam veda na putrarodam
roditi so ahametamevam vāyum dishām vatsam veda mā
putrarodam rudam*

1. vide G. VIII. 17

Translation :- The eastern direction is named *juhu* ; its southern direction is named *sahamānā* ; its western direction is called *rājni* ; its northern direction is called *subhutā*. The wind is the offspring of these directions. He who knows this wind thus as the offspring of the directions of space weeps not for a son. I, here know this wind thus the offspring of the direction of the space. Let me not mourn for a son.

Purport :- There are four types of oblations such as *dhruvā*, *upabhrit*, *juhu* and *sruk* put into the sacrificial fire and the result thereof are gained as such (i) *Sahamānā* - world ruled by Yama (Here some ill - motivated people perform such yajnas for gaining their evil desires and therefore after the death they go to the region of Yama and get the reward of suffering.)

(ii) *Rājni* :- the world ruled by Varuna : after death, one as per the merit goes to that world and enjoys the wealths of that world for a long period.

(iii) *Subhutā* :- the world ruled by Kubera. So one who gets such merit goes to that world after death.

But it is the Yajna - agni who preserves the results of the Yajna in the Vāyu (the Agent of God) who accordingly presents those fruits to the respective persons after their death. 2

अरिष्टं कोशं प्रपद्येऽमुनामुनामुना प्राणं प्रपद्येऽमुनामुनामुना भूः
प्रपद्येऽमुनामुनामुना भुवः प्रपद्येऽमुनामुनामुना स्वः प्रपद्येऽमुनामुना-
मुना ॥ ३ ॥

III.15.3-5] CHANDOGYA-UPANISHAD

*arishtam kosham prapadye - amunā amunā amunā prānam
prapadyeamunāmunā amunā bhuhprapadye - amunā amunā
amunā bhuvah prapadye amunāmunā amunā svah prapadye
amunā amunā amunā* 3

Translation :- I offer oblation with a view to attaining long nondestructible Trailokya - kosha for such and such. I offer oblation with a view to long life for such and such. I offer oblation with a view to attaining *Bhuh* - world for such and such. I offer oblation with a view to attaining *Bhuvah* for such and such. I offer oblation with a view to attaining *Svah* or heaven for such and such. 3

स यदवोचं प्राणं प्रपद्य इति प्राणो वा इदं सर्वं भूतं यदिदं
किञ्च तमेव तत्प्रापत्ति ॥ ४ ॥

*sa yadavocham prānam prapadya iti prāno vā idam
sarvam bhutam yadidam kincha tameva tat prāpatsi* 4

Translation :- When I said, - “pray for life (Prāna)” the beings that exist are indeed substituted by Prāna. So it was in this context prayer for Prāna is made. 4

अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये दिवं
प्रपद्य इत्येव तदवोचम् ॥ ५ ॥

*atha yadavocham bhuh prapadya iti prithivīm prapadye -
antariksham prapadye divam prapadya ityeva tadavocham* 5

Translation :- Accordingly when I said I pray for *Bhuh* : I said only this : I pray for the wealth of the earth, I pray for the wealth of the *Bhuvah* - world and I pray for the celestial wealth of the heaven.” 5

TWELVE ESSENTIAL UPANISHADS [III.15.6-7

अथ यद्वोचं भुवः प्रपद्य इत्यग्निं वायुं प्रपद्ये प्रपद्य आदित्यं
प्रपद्य इत्येव तद्वोचम् ॥ ६ ॥

*athayadavocham bhuvah prapadya ityagnim prapadyevāyum
prapadya ādityam prapadya ityeva tadavocham* 6

Translation :- So when I said : I pray for
bhuvah I said this : I pray to fire; I pray to *vāyu*, and
I pray to the sun. 6

अथ यद्वोचं स्वः प्रपद्य इत्यृग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये साम-
वेदं प्रपद्य इत्येव तद्वोचं तद्वोचम् ॥ ७ ॥

*atha yadavocham svah prapadya itryigvedam prapadye
yajurvedam prapadye sāmavedam prapadya ityeva tadavocham
tadavocham* 7

Translation :- Then when I said, 'I pray for
Svah, I said only: "I pray to the Rig Veda, I pray to
the Yajur Veda and I pray to the Sāma Veda" yea,
that was that what I said.

Purport :- This section points out how symbols
are used for worship and the objects prayed for
Traivargic fruits. 7

Section 16

पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंशतिवर्षाणि तत्प्रातःसवनं
चतुर्विंशत्यक्षरा गायत्री गायत्रं प्रातःसवनं तदस्य वसवोऽन्वायत्ताः
प्राणा वाव वसव एते हीदःसर्वं वासयन्ति ॥ १ ॥

*Purusho vāva yajñastasya yāni chaturvimshati varshāni tat
prātaḥsavanam chaturvimshatyakṣharā gāyatri gāyatrām prātaḥ
savanam tadasya vasavo-anvāyattāḥ prānā vāvavasava ete
heedam sarvam vāsayanti* 1

III.16.1-2] CHANDOGYA-UPANISHAD

Translation :— Verily a person's life is a sacrifice. His first twenty four years are the morning *soma* - libation. As the Gāyatri metre has twenty - four syllables, the morning - *soma* - libation is offered with Gāyatri chant. The *vasus* are connected with this part of sacrifice. *Prānas* indeed, are the *Vasus*, for they cause everything here to endure.

Purport :— The *Soma* - *yajna* has three libations of which the morning - libation is related with Gāyatri metre and *Agni* and *Vasus* are connected with the morning - libation. They being the deities of the oblation are their lords ; so they are the gods for this *Purusha* - *yajna*.

(ii) Here *Prānas* mean senses.

1

तं चेदेतस्मिन्वयसि किञ्चिदुपपेत्य ब्रूयात्प्राणा वसव इदं मे
प्रातःसवनं माध्यन्दिनं सवनमनुसन्तनुनेति माहं प्राणानां वसूनां
मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ २ ॥

*tanchēd etasmin vayasi kinchadupatapet sa bruyāt prānā
vasava idam me prātaḥ savanam mādhyandinam savanama-
nusantanuleti māham prānā - nām vasunām madhye yajno
vilopsiyetyuddhaiva tata etyagado ha bhavati*

2

Translation :— If during this period of life any sickness overtakes him, he should repeat : “Ye *Prānas*, ye *Vasus* let this morning - libation of mine continue over to the mid - day libation. Let not the sacrifice be broken off in the midst of the *Vasus* who are the *Prānas*.” He surely recovers from sickness and becomes healthy.

TWELVE ESSENTIAL UPANISHADS [III.16.3-4]

Purport:- The whole life is conceived as a continuous sacrifice and therefore a man is called a sacrifice. 2

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यन्दिनं सवनं
चतुश्चत्वारिंशदक्षरा त्रिष्टुप्त्रैष्टुभं माध्यन्दिनं सवनं तदस्य रुद्रा
अन्वायताः प्राणा वाव रुद्रा एते हीदं सर्वं रोदयन्ति ॥ ३ ॥

*atha yāni chatuschatvārimshadvarshāni tan-nadhyamdinam
savanam chatuschatvārimshada-ksharā trishtup trishtubham
mādhyaandinam savanam tadasya rudrā anvāyattāh prānā vāva
rudrā ete hidam sarvam rodayanti* 3

Translation:- Now his next forty - four years are the mid - day - libation. The Trishtubh metre is made up of forty - four syllables and the mid - day libation is related to the Trishtubh metre. With this the Rudras are connected. The Prānas indeed are the Rudras, for they, on departing cause everyone here to weep.

Purport:- The mid - day libation of the Soma - yajna is related with Trishtubh metre and the gods connected with this are the Rudras. 3

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्राह्मणा यरुद्रा इदं मे
माध्यन्दिनं सवनं तृतीयसवनमनुसन्तनुतेति माहं प्राणानां रुद्राणां
मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ ४ ॥

*tam chedetasmin vayasi kinchidupatapet sa bruyāt prānā
rudrā idam me mādhyaandinam savanam tritīyasavanamanu-
santanuteti māham prānānām rudrānām madhye yajno vilopsi-
yetyuddhalva tata etyagado ha bhavati* 4

Translation :- If during this period of life any sickness overtakes him, he should repeat: 'Ye Prānas, Ye Rudras, let this mid-day-libation of mine continue over to the third libation. Let not sacrifice, be broken off in the midst of the Rudras who are the Prānas.' He surely recovers from sickness and becomes healthy. 4

अथ यान्यष्टाचत्वारिंशद्वर्षाणि तत्तृतीयसवनमष्टाचत्वारिंश-
दक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः प्राणा
वावादित्या एते हीदः सर्वमाददते ॥ ५ ॥

*atha yānyashtāchatvārimshadvarshāni tattritiya-savanama-
shtāchatvārim shadaksharā jagati jāgatam tritiyasavanamtada-
syādityā anvāyattāh prānā vāvādityā ete hidam sarvamādadate 5*

Translation :- Then his next forty-eight years are the third libation. The Jagati metre is made up of forty-eight syllables and the third libation is related to the Jagati metre and the Ādityas are connected. The Prānas indeed are the Ādityas, for they take everything to themselves.

Purport :- The third or evening libation of the Soma-yagna is related with Jagati metre and the gods connected with this are the Vishvadevas and the Ādityas. 5

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा आदित्या
इदं मे तृतीयसवनमायुरनुसन्तनुतेति माहं प्राणानामादित्यानां मध्ये
यज्ञो विलोप्सीयेत्युद्वैव तत एत्यगदो हैव भवति ॥ ६ ॥

*tam chedetasmin vayasi kinchidupatapet sa bruyāt prānā
ādityā idam me tritiyasavanamāyu - ranusantanuteti māmham*

TWELVE ESSENTIAL UPANISHADS [III.16.6-7]

*prānānāmādityānām madhye yajno vilopsi- yetyuddhaiva tata
etyagado haiva bhavati* 6

Translation :- If during this period of life any sickness overtakes, he would repeat : ye Prānas, ye, Ādityas let this third libation of mine be extended to a full length of life. Let not the sacrifice be broken off in the midst of the Ādityas who are the Prānas. He surely recovers from sickness and becomes healthy.

Purport :- It shows that a full length of life should be 24 + 44 + 48 that is equal to 116 years. 6

एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः स किंम एतदुप-
तपसि योऽहमनेन न प्रेष्यामीति स ह षोडशं वर्षशतमजीवत्प्र ह
षोडशं वर्षशतं जीवति य एवं वेद ॥ ७ ॥

*etaddha sma vai tadvidvānāha mahidāsa aitareyah sa kim
ma etadupatapasi yo ahamanena na preshyāmiti sa ha shodasham
varshashatamajivat praha shodasham varshashatam jivati ya
evam veda* 7

Translation :- Verily, it was this that Mahidāsa Aitareya knew when he used to say, "Why do you afflict me with this sickness—me, who is not going to die with this." He lived for a hundred and sixteen years. He too, who follows this (Soma - Yagna), lives in vigour for a hundred and sixteen years (that was considered then as the full span of life.) 7

Section 17

स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य दीक्षाः

॥११॥

III.17.1-2] CHANDOGYA-UPANISHAD

sa yadashishishati yat pipāsati yanna ramate tā asya dikshāh 1

Translation:— When one restrains himself from hunger and thirst and abstains from pleasures —these constitute the initiatory rites of the soma - yajna.

Purport:— For Soma - yajna the rules are : the sacrificer must observe restraint in all things as on the first day he should sit on the deer skin, put on a turban made of grass, keep a horn of a deer in the corner of his cloth and hold a stick of a fig tree in the hand. Next Ishti - yaga he should take milk twice a day and that too gradually would be reduced and on the last day he should take only the last remnants of the offerings. During the performance he must sit tight till sunset. 1

अथ यदश्नानि यत्पिबति यद्रमते तदुपसदैरेति ॥ २ ॥

atha yadashnāti yat pibati yadramate tadu pasadairēti 2

Translation:— And when he eats and drinks and rejoices, (that means) he joins the Upāsana ceremonies.

Purport:— When one performs Jyotistoma form of Soma - Yajna the sacrificer is allowed to take certain amount of food. 2

अथ यद्धसति यज्जक्षति यन्मैथुनं चरति स्तुतश्चात्रैरेव तदेति ॥ ३ ॥

atha yaddhasati yjjakshati yānmaithunam charati stuta-shastraireva tadeti 3

TWELVE ESSENTIAL UPANISHADS [III.17.3-5]

Translation :- And then he laughs and honours the remnant of the yajna and meets his wife on bed with chanting hymns strictly following shāstra.

Purport :- In the Putra - kāmesti - yajna the sacrificer at the end of the yajna receives the remnant from the priest and feeds his wife with that remnant. Next strictly following the injunction of the shāstra for procreation of ideal progeny with recitation of respective hymns he meets his wife on bed. This is considered a holy union of the couple. 3

अथ यत्तपो दानमार्जवमहिंसा सत्यवचनमिति ता अस्य
दक्षिणाः ॥ ४ ॥

*atha yattapo dānamārjāvamahimsā satyavachanamiti tā
asya dakshināh* 4

Translation :- Austerity, alms - giving, uprightness, non - violence, truthfulness—all these glorious qualities are the rewards of the sacrifice. 4

तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमेवा-
वभृथ ॥ ५ ॥

*tasmādāhuh soshyatya soshteti punarutpādanamevāsyā
tanmaranamevāvabhṛthah* 5

Translation :- Therefore they say: He will procreate who has procreated. That is his new birth. After that, the final ablution is offered to complete the sacrifice.

Purport :- When it is understood that his wife has conceived, the sacrificer along with her performs Udamiya Ishti etc., and completes the Yajna. 5

तद्वैतद्घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्तवो वाचापि-
पास एव स बभूव सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येताक्षितमस्यच्युत-
मसि प्राणसंशितमसीति तत्रैते द्वे ऋचौ भवतः ॥ ६ ॥

*taddhaitat ghora angira hah Krishnāya devaki putrāyo-
ktvo vāchāpipāsa eva sa babhuva soantavelāyāmetatrayam
pratipadyetākshitamasyachyutamasi prāna samshitamasiti tatraite
dve richau bhavatah* 6

Translation :— Ghora Angihasa rishi advised his disciple that he should invoke Bhagavān Sri Krishna, the Son of Devakidevi¹ with repeating this triad knowing as if the death is sitting upon his shoulder, “Thou art the Indestructible; Thou art the Unchangeable, Thou art the very Substratum that enlivens the entire universe.” On culturing this he (disciple) became free from desires. On this point there are two following Ric Verses:

Purport :— Unfortunately some commentators blasphemously mean that Ghora Angirasa advised Sri Krishna, the Son of Devaki. But the Vaishnava commentators enlighten us with an impartial and true import that Ghora Angirasa advised his disciple to invoke Bhagavān Sri Krishna, the Divine Child of Devaki² with such Panegyrics which are Sri Krishna’s essential Characteristics.

On culturing this with intuitive wisdom one becomes *Apipāsā idam upalakshanam apahata pāpmatva ādigunāstokasya*: viz. :—

1. also vide Tika by Sri Rāmānujacharya on this Mantra
2. Devaki is also the name of Yashodā, so here Devaki-nandan viz. Yashodānandan Swayam Bhagavān.

- (i) *Apahata - pāpa* (devoid of sinful connections with avidyā i.e., want of true conception about self etc.)
- (ii) *Vijara* (from oldness and ever with fresh spirit)
- (iii) *Vimrityu* (without death or fall from one's eternal status)
- (iv) *Vishoka* (having no reason for affliction for loss of desired objects of worldly attachment)
- (v) *Vijighatsa* (without any lust for food or enjoyment)
- (vi) *Apipāsā* (with no hankering)
- (vii) *Satyakāma* (wishing for truth of service of God)
- (viii) *Satyasankalpa* (with fulfilled object). 6

आदिप्रत्नस्य रेतसः । उद्वयं तमसस्परि ज्योतिः पश्यन्त
उत्तरं स्वः पश्यन्त उत्तरं देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति
ज्योतिरुत्तममिति ॥ ७ ॥

*āditi prātnasya retasah udvayam tamasaspari Jyotih pashyanta
uttaram svah pashyanta uttaram devam devatrā suryomaganma
jyotiruttamamiti jyotiruttamamiti* 7

Translation :- The light (Grace) that comes from the Primeval Fountain-Source which dispels darkness of illusion like the morning sun dispelling the night - darkness.

The Primeval Fountain-Source from Whom light (Grace) comes which dispels darkness viz., illusion of the soul like the morning sun dispels the darkness of

the night and shines forth far beyond the universe. When we perceive that most Effulgent Highest Purusha (Divinity) dwelling in the world of Transcendent *sarva loka urddham svah Bhagavat-Lokām paripashantah* and through unalloyed devotion when we attain Him, the most Effulgent One Who is the God of all Gods. We in ecstatic joy proclaim, “yea, we have attained Him. Yea, we have attained the summum bonum of life—Yea, the final beatitude in life.

Purport:— Those who have got realisation of the Supreme Personality of Godhead, observe the Grace of God everywhere—nay, they see Him shining like morning sun althrough and with ecstatic joy proclaim: “We have attained the summum bonum of life.”

Ist part of the mantra is the 1st portion of Rik Viii. 6.30 and the 2nd part of the mantra is of Rik 1.50.10. Further similar in ideas to the 1st part of the mantra we see in Rik 1.22.20. The seers ever observe the Supreme Divinity Sri Vishnu through their devotional eyes.

Mystic realisation is:— In the previous mantra the Rishi taught his disciple to realise Devaki (Yashodā) Nandan Krishna as Indestructible, Unchangeable and the very Substratum of everything and next here ‘Jyoti’: he refers to Sri Rādhā and the realisation of Both the Moiety-wholes in that Transcendental Plane.¹

1. vide G. VI. 47

The esoteric meaning of the shloka is that among all the yogis, he is the best who worships through *Rāgātmicā - Bhakti* augmenting the sentiment of *Vraja - Gopis* under their benediction to serve the Transcendental aspects of both the Moiety. Sri Rādhā and Sri Krishna are the Two-Halves (Moiety) of 'The One Entity', Whose mystery was disclosed by Sri Swarupa Damodara as follows "Ontologically Sri Rādhā and Sri Krishna are ever the Same, one being the Plenary Owner thereof. They have accepted separate manifestations to taste the Sportive Sweetness. Taking the fair complexion and the deepest ecstatic state of Sri Rādhā, Sri Krishna has revealed Himself before all His Combined - Entity as Sri 'Gauranga' (Sri Chaitanya)". Atharva Veda says : 'The glow of Sri Rādhā's complexion falling on Sri Krishna's Hue makes Him *Gaura*. (compare - *madgatenāntarātmā*). 7

Section 18

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मेत्युभय-
मादिष्टं भवत्यध्यात्मं चाधिदैवतं च ॥ १ ॥

*mano brahmetyupāsītetya dhyātmamathādhidaivatamākāsho-
brahmetyu bhayamādishtam bhavatyadhyātmam chādhidaivatam
cha* 1

Translation :- 'The very Self-some Potency (Predominated Moiety) and the very Divinity (Predominating Moiety) are one and the same — thus realising one should worship. This is the two - fold Characteristic of the Supreme Divinity viz.,

Adhyatma (Predominating Aspect), Adhidaiva (Predominated Aspect) — one and the same without a second.

Purport:—¹ One should know that the Potency of God (here *mana* as *manomaya* iii. 14.2) and the very Divinity are identical.

In this mantra the seer reflects on the Icchāshakti of Sri Krishna. This is — Embodied in Sri Rādhā, She and Sri Krishna are the two Halves of One Entity. Yet Sri Krishna is the Plenary Owner thereof.

तदेतच्चतुष्पाद्ब्रह्म वाक्पादः प्राणः पादश्चक्षुः पादः श्रोत्रं
पाद इत्यध्यात्ममथाधिदैवतमग्निः पादो वायुः पाद आदित्यः पादो
दिशः पाद इत्युभयमेवादिष्टं भवत्यध्यात्मं चैवाधिदैवतं च ॥ २ ॥

*tadetaçchatuṣpād brahma vāk pādah prānah pādachakṣhūh
pādah shrotram pāda ityadhyātmama thādidaiivatamagnih pādō
vāyuh pāda ādityah pādo dishah pāda ityubhayamevādishtām
bhavatyadhyātmam chaivādhidaivatam cha* 2

Translation :— The Predominated - Moiety has four - fold super Transcendental Paramount Excellence that of *Vāk* (Speech), *Prāna* (Substratum of life), *Chakshu* (Eye) and *Shrotra* (Ear): accordingly the Predominating Moiety has *Agni* (gloriously shining Splendours, Guna-mādhurya) *Vāyu* (Leelā-mādhurya), *Adityah* (Rupa - mādhurya) and *Dishah* (Venu - mādhurya) — These are the super Transcendental Characteristic of Both the Moiety-wholes.

Purport:— The Predominated-Moiety Sri Rādhā through *Vāk*, *Prāna*, *Chakshu* and *Shrotra* recipro-

1. vide Ch. III. 14.2

cātes Sri Krishna's Qualities of Guna-mādhurya, Leela - mādhurya, Rupa - mādhurya and Venu - mādhurya and thereby forthwith feels turbulent poignancy of Love to unite Herself with Sri Krishna. Here, again Sri Krishna, the Predominating Moiety becomes restless with His surmounting Infatuation at that plane of Transcendence. 2

वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषा भाति च
तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं
वेद ॥ ३ ॥

*vāgeva brahmanah chaturthah pādah so agninā jyotishā
bhāti cha tapati cha bhāti cha tapati cha kirtyā yashasā
brahmavarchasena ya evam veda* 3

Translation :- The *Vāk*: it is one of the four Excellences of the Predominated Moiety (Sri Rādhā), indeed, when she spells the Name of Sri Krishna the Characteristic Guna - mādhurya of Sri Krishna, at once becomes infatuated with poignancy of Love and She becomes restless for uniting Herself with Him (Sri Krishna).

One who perpetuates such restlessness of Sri Rādhā shines and glows with divine splendour and spiritual strength imbued with intuitive wisdom. 3

प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति च
तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद
॥ ४ ॥

*prāṇa eva brahmanah chaturthah pādah sa vāyunā jyotishā
bhāti cha tapati cha bhāti cha tapati cha kirtyā yashasā
brahmavarchasena ya evam veda* 4

Translation:- The *Prāna*: one of the four Excellencies of the Predominated Moiety (Sri Rādhā). When She portrays within Herself the Leelā-Mādhurya of Sri Krishna at once gets infatuated with poignancy of surmounting Love and feels restless for union with Sri Krishna. One who perpetuates such restlessness of Sri Rādhā shines and glows with divine splendour and spiritual strength imbued with intuitive wisdom. 4

चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति च
तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद
॥ ५ ॥

*chakshureva brahmanah chaturthah pādah sa ādityena
jyotishā bhāti cha tapati cha bhāti cha tapati cha kīrtiya
yashasā brahmavarchasena ya evam veda* 5

Translation:- The *Chaksus*: it is one of the four Excellences of the Predominated-Moiety (Sri Rādhā) when She sees the Rupa-mādhurya of Sri Krishna at once becomes infatuated with the poignancy of surmounting Love and feels restless for union with Sri Krishna. One who perpetuates such restlessness of Sri Rādhā shines and glows with divine splendour and spiritual strength imbued with intuitive wisdom. 5

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति च
तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद
य एवं वेद ॥ ६ ॥

*shrotrameva brahmanah chaturthah pādah sa dig bhirjyotishā
bhāti cha tapati cha bhāti cha tapati cha kirtyā yashasā
brahmavarchasena ya evam veda ya evam veda* 6

Translation:— The *Shrotra* it is one of the four Excellences of the Predominated-Moiety (Sri Rādhā), when She hears the Venu-mādhurya of Sri Krishna at once gets infatuated with the poignancy of surmounting Love and feels restless for union with Sri Krishna.

One who perpetuates such restlessness of Sri Rādhā shines and glows with divine splendour and spiritual strength with intuitive wisdom.

Purport:— First when the Name of Sri Krishna impregnated with all the Splendours takes hold of the Speech of Sri Rādā, She becomes poignant with infatuated Love which is followed by portrayal within Herself (Prāna) of the waves of Sri Krishna's Leelā that makes Her position still turbulent with poignancy of Love. Next, actually she sees Her Witty Connoisseur Shyāma alone, in all directions: She loses Her control over Her actions in Her *Abhisāra*. 6

When the eighth note of Sri Krishna's
enchanting Flute resonates into Her ears ;

When the very Name of Shyām
makes Her impatient

And the Picture of Shyām brings
the highest pitch of ecstasy

Now the call from Shyām makes Her
dance to His Tune

Thus infatuated with the poignancy of Love
 Rāi hastens to Madhu - ripu
 Whose flower - arrows fill the world
 piercing through Her heart.
 Thus Rāi caught in the net of Kānu's Love
 grants Her Love
 Kānu hovers like a bee round the lotus
 with heart so thrilled
 And Rāi plunders for Herself of the Nectar
 of Hari's Lips.
 Oh God of Love in unison with His other Moiety
 pours out the Nectarine Bliss
 O joy! joy permeates all around in the festivity
 of Rādhā - Mādhava

Section 19

आदित्यो ब्रह्मेत्यादेशस्तस्योपन्याख्यानप्रसदेवेदमग्र आसीत् ।
 तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य मात्रामशयत
 तन्निमिद्यत ते आण्डकाले रजतं च सुवर्णं चाभवताम् ॥ १ ॥

*ādityo brahmetyādeshestasyopavyākhyānam-a-sadevedamagra
 āsit tad sadāsīt tat sama-bhavat tadāṇdam niravartata tat
 sam-vatsarasya mātṛāma shayata tannirabhidyata te āṇḍakapāle
 rajatam cha suvarṇam chābhavatām* 1

Translation :- Brahman is the Substratum of the sun—this is the lesson. A further explanation thereof is as follows :- Before creation this world was non - existent. It developed. It turned into an Egg. It lay for a period of a year. It burst open. Of the two halves of the Egg - shell one was of silver and the other of gold.

Purport :- After speaking about the most esoteric Aspects of the Divinity in the previous two

sections the seer understands that such Super-Transcendental Aspects of the Divinity may not be understandable to all the disciples. So once again he comes down to the lower plane which is accessible to his disciples. Therefore he begins with: 'how the universe got manifested'.

(ii) Before the creation this world was non-existent: to be understood that it was remaining in its subtlest form (mahattattva) in which state name and form were not manifest.¹ 1

तद्यद्रजतं सेयं पृथिवी यत्सुवर्णं सा द्यौर्यज्जरायु ते पर्वता
यदुल्वं समेघो नीहारो या धमनयस्ता नद्यो यद्वास्तेयमुदकं स
समुद्रः ॥ २ ॥

*tad yad rajatam seyam prithivi yat suvarnam sā dauryaj-
jarāyu te parvatā yadulbam samegho nihāro yā dhamanayastā
nadyo yadvāsteyamudakam sa samudrah* 2

Translation:— That which was of silver is the earth; that which was of gold is the heavenly worlds. What was the outer membrane is the mountains; that which was the inner membrane is the mist with the clouds. What were the veins are the rivers; what was the fluid within is the ocean. 2

अथ यत्तद् जायत सोऽसावादित्यस्तं जायमानं घोषा उल्ल-
वोऽनूदतिष्ठन्सर्वाणि च भूतानि सर्वे च कामास्तस्मात्तस्योदयं प्रति
प्रत्यायनं प्रति घोषा उल्लवोऽनूत्तिष्ठन्ति सर्वाणि च भूतानि सर्वे च
कामाः ॥ ३ ॥

1. vide Tai. II. 7 and Ch. VI. 2.1

*atha yattadajāyata so - asāvādityastam jāyamānam ghosā
ululavo anudatishthan sarvānicha bhutāni sarve cha kāmastasmāt
tasyodayam prati pratyayānam prati ghoshā ululavo anuthi-
shthanti sarvāni cha bhutāni sarve cha kāmāh* 3

Translation :- And what was born therefrom is yonder sun. When he was born, shouts and hurrays as also all beings and all desires arose. Therefore at his rise and at his every return, shouts and hurrays and also all beings and all desires arise. 3

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह यदेनं
साधवो घोषा आ च गच्छेयुरुप च निम्रेदेरनिम्रेदेरन् ॥ ४ ॥

*sa ya etamevam vidvānādityam brahmetyupāsteabhyāsho ha
yadenam sādhave ghoshā ā cha gaccheyurupa cha nimrederan-
nimrederan* 4

Translation :- He, who knowing thus worships the sun, as subservient to Brahman, pleasant and sound, will come unto him and delight him—yea, delight him.

Purport :- It clearly shows: when one worships subservient gods one gets certain power only, but the one who worships the Supreme Brahman goes to Him and attains the summum bonum of life. 4

CHAPTER IV

Section 1

ॐ जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य
आस स ह सर्वत आवसथान्मापयाञ्चके सर्वत एव मेऽन्नमत्स्यन्तीति
॥ १ ॥

*Aum jānashrutirha pautrāyanah shraddhādeyo vahudāyī
vahunākya āsa sa ha sarvata āvasathān māpayānchachre sarvata
eva meannamatsyantiti* 1

Translation :— Aum: now there was Jānashruti, the great grandson of Janashruta, who was a pious dispenser, a liberal giver and who used to cook much food for others. He built rest houses everywhere, with the thought, 'everywhere people will eat of my food.'

अथ ह हंसा निशायामतिपेतुस्तद्वैव हंसो हंसमभ्युवाद
हो होऽयि भल्लाक्ष भल्लाक्ष जानश्रुतेः पौत्रायणस्य समं दिवा ज्यो
तिरातत तन्मा प्रसाङ्क्षीस्तत्त्वा मा प्रधाक्षीरिति ॥ २ ॥

*atha ha hamsā mishāyā matipetustaddhaivam hamso
hamsamabhyuvāda ho ho ayi bhallāksha bhallāksha jānashruteh
pautrāyanasya samam divā jyotirātata tanmā prasāṅkshistattvā
mā pradhākshiriti* 2

Translation:— Then once, when swans flew past at the night, one addressed the other one thus, "Hey! Ho, short-sighted one, short - sighted one, the glory of Jānashruti, the great grandson of Janashruti has spread like the sky. Do not touch it, lest it should burn you."

Purport:— It is to be understood that some Hamsas i.e., men of wisdom were passing through the palace of the king Jānashruti who was proud of his enormous gifts. One of the Hamsas jockingly addressed the other, "Have you become short-sighted, don't know about the great merit of the king? If you pass without eulogising him his curse may fall upon you." This means that a man with

ritual virtue is always egoistic as he does not know the ephemerality of such results. 2

तमु ह परः प्रत्युवाच कम्बर एनमेतत्सन्तः सयुग्वानमैव
रैक्वमात्थेति यो नु कथं सयुग्वै रैक्व इति ॥ ३ ॥

*tamu ha parah pratyuvācha kambara enametat santam
sayugvānamiva raikvamāttheti yo nu katham sayugvā rakiva iti 3*

Translation :- To him then other one replied :
“Come who is that person of whom thus you speak about as if he were Raikva, the man with the cart ?”
(other one asks):- “Pray, of what sort is this Raikva, the man with the cart ?”

Purport :- In reply to him the other one (Bhallāksha) said, “You speak of him as if he is greatlike large - hearted Raikva. ‘With the cart’. And next therefore other man wants to know about this Raikva. 3

यथा कृतायविजितायाधरेयाः संयन्त्येवमेनः सर्वतदभिप्रमैति
यत्किञ्च प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त
इति ॥ ४ ॥

*yathā kritāya vijitāyādhareyāḥ samyantyevamenam sarvam
tadabhisamaiti yat kincha prajāḥ sādhu kurvanti yastadveda
yat sa veda sa mayaitadukta iti 4*

Translation :- As the lower throws of dice all go to the highest throw, to the winners so whatever good thing men do all go to him. So also to him who knows that he knows, is thus spoken by me. 4

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह सञ्जिहान एव
क्षत्तारमुवाचाङ्गारे ह सयुग्वानमिव रैक्वमात्येति यो नु कथं सयुगवा
रैक्व इति ॥ ५ ॥

*tadu ha jānashrutih pautrāyana upashushrāva sa ha sangihāna
eva kshattāramuvāchāngāre ha sayugvānamiva raikvamāttheti
yo nu katham sayugvā raikva iti* 5

Translation:- Now Jānashruti, the great grand son of janashruta over - heard those words. As soon as he arose, he said to the attendant, 'O friend, you speak of me as if I were Raikva, 'the man with the cart !''

He asked, 'Pray, how is it with Raikva, the man with the cart ? (Jānashruti repeated the words of the swan) 'As the lower throws of the dice go to the winner who has won the highest throw, so to this man, whatever good men do, all go to him ; and so also to him who knows what he (Raikva) knows. Such is he who has thus been spoken of by me.

Purport:- Jānashruti when got up and heard the eulogistic chants of the bards, he remarked, "It is not proper to praise me like this for Raikva, the great who has taken his shelter under a cart (in a lonely place) alone deserves all this praise." 5

यथा कृतायविजितायाधरेयाः संयन्त्येवमेनं सर्वं तदभिस-
मेति यत्किञ्च प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त
इति ॥ ६ ॥

*yathā kritāya vijitāyādhareyāḥ samyantye - vamenam sarvam
tadabhisamaitiyat Kincha prajā sādhu kurvanti yastadveda Yatsa
veda sa mayaitadukta iti* 6

Translation:— Then the attendant having sought, came back saying, 'I could not find him.' 6

स ह क्षत्तान्विष्य नाविदमिति प्रत्येयाय तः होवाच यत्रारे
ब्राह्मणस्यान्वेषणा तदेनमर्छेति । ७ ॥

*sa ha kshattā - anvishya nāvidamiti pratyeyāya tam hovācha
yatrāre brāhmanasyānveshanā tadenamarccheti* 7

Then Jānashruti said to Him. "Well, where a Brāhmana should be searched for there seek for him.

Purport :— The Brāhmanas generally live in solitary places like forests or on the banks of holy rivers. So the attendant is now instructed to search in such places. 7

सोऽधस्ताच्छकटस्य पामानं कषमाणमुपोपविवेश तः हाभ्यु-
वाद त्वं नु भगवः सयुग्वारैकव इत्यहं ह्यरा इति ह प्रतिजज्ञे स
ह क्षत्ताविदमिति प्रत्येयाय ॥ ८ ॥

*sodhastācchakatasya pāmānam kashamānamupopāvivesha
tam habhyuvāda tvam nu bhagavah sayugvā raikva ityaham
hyarā iti ha pratijajne sa ha kshattāvidamiti pratyeyāya* 8

Translation :— He approached a man who was scratching the itch underneath a cart and said to him: 'Pray, sir, are you Raikva, the man with the cart?' "oh! I am, indeed," he acknowledged. 8

Then the attendant went back, and said ; 'I have found him out'.

Section 2

तदु ह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्क्रमश्चतरी-
रथं तदादाय प्रतिचक्रमे तः हाभ्युवाद ॥ १ ॥

TWELVE ESSENTIAL UPANISHADS [IV.2.2-3]

*tadu ha jānashrutih pautrāyanah shat shatāni gavām
nishka mashvatari ratham tadādāya pratichakrame tam
hābhyuvāda* 1

Translation:- Then Jānashruti, the great grandson of Janashruta took with him six hundred cows, a gold necklace, and a chariot drawn by mules and approaching Raikva addressed him thus : 1

रैक्वेमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथोऽनु म
एतां भगवो देवताः शाधि यां देवतामुपास्स इति ॥ २ ॥

*Raikvemāni shat shatāni gabāmayam nishkoāyam - ashva-
tariratho anu ma etām bhagavo devatām shādhī yām devatā-
mupāssa iti* 2

Translation:- “Bho Raikva here are six hundred cows and here is a gold necklace and a chariot with mules (they are for you). Now revered sir, teach me about that Divinity Whom you worship.” 2

तमु ह परः प्रत्युवाचाह हारेत्वा शूद्र तवैव सह गोभिरस्तिवति
तदु ह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्कमश्वतरीरथं
दुहितरं तदादाय प्रतिचक्रमे ॥ ३ ॥

*tamu ha parah pratyuvāchāha hāretvā shudra tavaiva saha
gobhirastviti tadu ha punareva jānashrutih pautrāyanah sahasram
gavām nishkamashvatariratham duhitaram tadādāya prati-
chakrame* 3

Translation:- And to him the other (Raikva) replied: “Ah, fye unto thee, O Shudra, ‘Let this gold necklace together with the chariot and the cows be yours.’”

And then again Jānashruti, the great grandson of Janashruta taking a thousand cows and a gold necklace and a chariot with mules and his daughter too, approached him. 3

तं हाम्युवाद रैक्वेदं सहस्रं गवामयं निष्कोऽयमश्वतरिरथ
इयं जायायं ग्रामो यस्मिन्नास्सेऽन्वेव मा भगवः शधीति ॥ ४ ॥

*tam hābhyuvāda raikvedam shahasram gayāmayam nishkoāy-
amashvatariratha iyam jāyā-ayam grāmo yasminnās se
anveva mā bhagavah shādhiiti* 4

Translation :- He said to him : “Bho revered Raikva ! (here are for you) one thousand cows, this gold necklace, this chariot with mules, this girl as your wife and this village in which you dwell. Now revered sir kindly teach me.” 4

तस्या ह मुखमुपोद्गृह्णन्नुवाचाजहारेमाः शूद्रानेनैव मुखेना-
लापयिष्यथा इति ते हैते रैक्वपर्णा नाम महावृषेषु यत्नास्मा उवास
तस्मै होवाच ॥ ५ ॥

*tasyā ha mukhamupod grihnamuvāchājahāremāh tshudrānen-
aiva mukhe nālāpayishyathā iti te haite raikvaparnānāma
mahāvrisheshu yatrāsmā uvāsa tasmai hovācha* 5

Translation :- Then lifting up her face towards himself, Raikva said : Shudra, ye have brought these alone. Even merely with this face you would make me speak—so those are called the Raikva parna villages among the people of the Mahāvrishnas, where Raikva lived. Then he said to him.

Purport :- Jānashruta performed great rituals and the merit thereof not only made him possessor

of great wealth but also his great grandson Jānashruti could enjoy it.

This Jānashruti by dint of the virtue of his great grandfather became a king with pious disposition of liberal and charitable mind. He got established as a pious dispenser and liberal giver of food, shelter and education. He founded many universities where thousands were given, freely secular knowledge, as Shikshā (phonetics,) Kalpa (code of rituals) Vyākaraṇa (grammar), Nirukta (etymology), Chandas (metre) and jyotiṣa (astrology), including boarding and lodging. So naturally bards used to chant eulogistic hymns before he got up from his bed. It so happened that one evening he heard some conversations among some learned persons among whom one was remarking about his (Jānashruti)' greatness when some one else interrupted with saying, "do you mean Jānashruti is so great as if he is like Raikva, the great who lives under a cart. This Raikva was a man of wisdom and therefore he was not living under any roof. Whereas he being a Brāhmaṇa (man of God - realisation) whatever good thing men do, all go to him i.e., nothing can be equal to his glory.

King Jānashruti pondered over these utterances over the night and due to some good disposition he could realise the littleness of his glories. Therefore at night's end when dawn became, true to the statement of Srimad Bhāgavatam,¹ "So long there is no firm faith in God and no distastes to fruitive actions

1. Bh. XI. 20.9

one engages himself to his socio-religious duties enjoined in the scriptures" —he got a yearning for Brahma - jñāna. He forth - with sent his attendant to search for Brahmajna Raikva who could not be first traced out as the searcher made a search only in the places where people with worldly comforts remain. But finally he (Raikva) could be found at a lonely place where he was living under a cart. The searcher, a worldly minded man could observe him through his own angle : Raikva was then scratching the itches under a cart. This man (searcher) thought that this Raikva might be wanting worldly wealth and also a wife. So accordingly he reported it to his master Jānashruti. Alas, even the deities of the upper regions may not be able to recognise a Parama-bhāgavata then how a man tinged with worldly desires can realise the yearnings of such a godly person. Raikva by scratching the itches just gave a lesson that worldly pleasures even to that great Jānashruti's pious enjoyments are nothing but momentary pleasure like scratching the itches which ultimately bring more and more pain and discomfort.

Anyhow the pious king Jānashruti approached him (Raikva) for Brahmajñāna in exchange of worldly wealths. But Brahmajna Raikva addressed the king as Shudra (although the king was a Kshatriya) because he came for getting instruction about Brahman with an offering of worldly wealth like a Shudra and not with proper obeisance and *Shraddhā* (spiritual inquisitiveness). But when we find that the king besides all other things offers his own daughter as his wife to Raikva then lifting her

face towards himself Raikva said : "Shudra, ye have brought these along ! Even merely with this face you would make me speak." *Anenaiva mukhena* : this itself shows that Brahmajna Raikva was pleased when the king offers his own '*duhitaram*' (daughter) and that would make him speak about Brahmajnāna. Does it mean the Brahmavid Raikva was so lustful to enjoy a conjugal life with the princess of the king and that would make him speak to the king about Brahma - vidyā ? What an absurdity and blasphemy ? What a misinterpretation of this esoteric representation ! It is only Shraddhā, the spiritual cognition of the soul that is conducive to reciprocate the wisdom of Brahman so kindly delivered by a spiritual master. Therefore it should be understood without any ambiguity in this context, that so long the king did not approach with such Shraddhā Raikva considered him unfit for receiving Brahmavidyā and absolutely he was free from any temptation of worldly gains in whatsoever magnitude it might be. So here '*duhitaram*' denotes ātmajā : issued forth from ātmā ie., Shraddhā and when that is offered naturally the Brahmajna Raikva is delighted to impart Brahmavidyā unto the king. 5

Section 3

वायुर्वाव सम्बर्गो यदा वा अग्निरुद्रायति वायुमेवाप्येति यदा
सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति
॥ १ ॥

vāyurvāva sambargo yadā vā agnirudvāyati vāyumevāpyeti
padā suryo astameti vāyumevāpyeti yadā chandro astameti
vāyumevāpyeti 1

Translation :- Air, indeed, is the absorbent; for when fire blows out, it just goes to the air. When the sun sets, it just goes into the air, and when the moon sets, it just goes into the air. 1

यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्ह्येवैतान्सर्वान्सं-
वृङ्क्ते इत्यधिदैवतम् ॥ २ ॥

*yadāpa ucchushyanti vāyumevāpiyanti vāyurhyevaitān sarvān
sanvrinkte ity adhidaivatam* 2

Translation :- When water dries up, it goes into the air, for air, absorbs them all—this is with regard to the demi - gods. 2

अथाध्यात्मं प्राणो वाव सम्बर्गः स यदा स्वपिति प्राणमेव
वागप्येति प्राणं चक्षुः प्राणश्च श्रोत्रं प्राणं मनः प्राणो ह्येवैतान्सर्वान्सं-
वृङ्कत इति ॥ ३ ॥

*athādhyātmam prānovāva sambargah sa yadā svapiti
prānameva vāgapyeti prānam chakshuh prānam shrotram
prānam manah prāno hyevaitān sarvān sanvrinkta iti* 3

Translation :- Now, with reference to the body; prāna, indeed is the absorbent. When one sleeps, the thought, the power of the speech rests in prāna, the sight, power of the eyes goes into prāna; accordingly of the ears, of the mind go into the prāna : for Prāna, indeed, absorbs all this. 3

तौ वा एतौ द्वौ सम्बर्गौ वायुरेव देवेषु प्राणः प्राणेषु ॥ ४ ॥

*tau vā etau dvau samvargau vāyureva deveshu prānah
prāneshu* 4

Translation :- Those two, indeed, are the two absorbents, air among the demi-gods, prāna among the sense organs. 4

अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं परिविष्य-
माणौ ब्रह्मचारी विभिक्षे तस्मा उ ह न ददतुः ॥ ५ ॥

*atha ha shaunakam cha kāpeyamabhipratārinam cha
kākshasenim parivishyamānau brahmachāri vibhikshe tasmā u
ha na dadatuh* 5

Translation :- Once upon a time when Kāpeya Shaunaka and Kakshaseni Abhipratarin were being served with food, a celibate student of sacred knowledge begged of them. They did not give him anything. 5

स होवाच महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य
गोपास्तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्बहुधा वसन्तं यस्मै
वा एतदन्नं तस्मा एतन्न दत्तमिति ॥ ६ ॥

*sa hovāch - mahātmanashchaturō deva ekah kah sa jagāra
bhuvanasya gopāstam kāpeya nābhīpasyanti martyā abhipratārin
vahuḍhā vasantam yasmai vā etadannam tasmā etanna dattamiti* 6

Translation :- Then he said : 'the one God has swallowed up the four great ones, he who is the guardian of the world. Him, O Kāpeya, mortals do not see, though he abides variously. O Abhipratarin, Verily, this food has not been offered to him to whom it belongs.'

Purport :- The one god is said to be Brahman. It is said in previous mantras that (i) Air is the

absorbent of fire, sun, moon and water and (ii) prāna is the absorbent of speech, eye, ear and mind but that one god viz., Prajāpati is the absorbent of Air and prāna. Therefore it is to be understood that one god is the Absorbent of four great ones viz., fire etc. and speech etc and not the Air or prāna. Therefore one should go from gross understanding to subtle realisation. 6

See also the purport at the end of this section.

तदु ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयायात्मा देवानां
जनिता प्रजानां हिरण्यदंष्ट्रो बभसोऽनसूर्मिहान्तमस्य महिमान-
माहुरनद्यमानो यदनन्नमत्तीति वै वयं ब्रह्मचारिन्नेदमुपास्महे दत्तास्मै
भिक्षामिति ॥ ७ ॥

*tadu ha shaunakah kāpeyah pratimanvānah pratyeyāya -
ātmā devānām janitā prajānām hiranyadamshtro babhaso anasurih
mahāntamasya mahimānamāhuranadyamāno yadanannamatti, iti
vaivayam brahmachārinnedamupāsmāhe datīāsmāi bhikshāmiti 7*

Translation :- Kapeya Shaunaka reflecting on those words, approached him (the Brahmachāri) and said : 'He Who is the Substratum of all gods and the Creator of all beings, Who has golden teeth, Who is the only Enjoyer, the Omniscient One. He devours even what is not even food and again He is Himself never eaten—hence the seers speak of His Magnificence as immeasurable. Such, indeed, is the Brahman, O student of sacred knowledge, Whom we worship. (Then he said to his attendants) 'Give him food'

तस्मा उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश सन्तस्त-
 कृतं तस्मात्सर्वासु दिक्ष्वन्नमेव दश कृतः सैषा विराडन्नादी तयेदः
 सर्वं दृष्टः सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एवं वेद य एवं वेद
 ॥ ८ ॥

*tasmā u ha daduste vā ete panchanye panchānye dasha
 santastat kṛitam tasmāt sarvāsu dīkshavannameva dasha kṛitam
 saishā virādannādi tayedam sarvam dṛiṣṭam sarvam asyedam
 dṛiṣṭam bhavatyannādo bhavati ya evam veda ya evamveda 8*

Translation :- Then they gave food to him. Now these five and the other five together becoming ten—that is the highest throw in dice. Therefore in all directions, these ten are the food and the highest throw. This is Virāj, the enjoyer of Kṛita. Through Whom this whole world came to light. The whole world comes to light for Him. He who knows this, sees all this and becomes an eater of food, yea.

Purport:- First of all without being quite aware of very essential character of an aspirant the spiritual master should not impart any divine lesson to him for which the approached - Brahmachāri was not provided with food at the very instance of his begging. The Brahmachāri at this test gave vent to his spiritual merit stating that one God is the Absorbent..... (m.6) viz., he referred to the Abstruse Brahman. As we find in the Gītā too¹ finally they all are absolved in Brahman.” that is, his realisation was that the revelation of Transcendence in matter was Brahman. But Kāpeya Saunaka taught him that the Principle of Transcendence was quite different from the phenomenal world. Brahman

1. vide G. IV. 24

is only the Effulgence or Halo of the Supreme Divinity. So when he found the said, Brahmachāri, on the path Kapeya Saunaka imparted unto him the lesson about the Divine Characteristic of Supreme Personality of Godhead (m 7):- He is the Substratum of all gods and the Creator of all beings. He is 'Hiranyavidāarakadānshtrā' viz He is terror to the demons like Hiranyakashipu but delightful to the devotees like Prahlada¹ He is the only Enjoyer.² From Him this whole world came to light—he who knows Him thus realises the Truth that is behind all this creation of the universe and he alone feels complacent in everything without any entanglement. 8

Section 4

सत्यकामो ह जाबालो जबालां मातरमामन्त्रयाञ्चक्रे ब्रह्मचर्यं
भवति विवत्स्यामि किङ्गोत्रो न्वहस्ममीति ॥ १ ॥

*satyakāmao ha jābālo jabālāṁ mātaramāmantrayāñchakre
brahmacharyam bhavati vivitsyāmikīngotro nvahasmīti* 1

Translation :- Once upon a time Satyakāma Jābāla asked his mother Jabālā, 'Mother, I desire to live the life of a celibate to acquire sacred Knowledge. Of what lineage am I?' 1

सा हैनुमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि बह्वहं चरन्ती
परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला
तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्यकाम एव जाबालो
ब्रुवीथा इति ॥ २ ॥

1. *Hiranyavidararakadānshtra*—Tika by Rangaramanuja

2. vide Gita X

TWELVE ESSENTIAL UPANISHADS [IV.4.2-3]

*sā hainamuvācha nāhametat veda tāta yatgotras tvamasi
vakvaham charanti parichārini yauvane tvāmalabhe sā ahame-
tanna Veda yad gotrastvamasi Jabālā tu nāmā hamasmi
satyakāma nāma tvamasi sa satyakāma evā jābālo bruvithā
iti*

2

Translation:— Then she replied him :- “My darling, I do not know of what lineage you are. I had to be engaged in the work of attending on many masters, and you were born to me in my youth. Having been such, I could not know of what lineage you are. However, I am Jabālā by name and you are Satyakāma by name. So you may speak of yourself as Satyakāma Jābāla

Purport:— It should be understood that she was the most innocent lady always herself engaged in attending to her house - hold works as well as to look after the guestes. She lost her husband at her prime of the youth just after conceived rightfully from her husband therefore the name of the child was given Satyakāma. She had no time to ascertain about the gotra or lineage. No blasphemous, remarks need be carried against the pure character of hers. A characterless woman's son never can have a good disposition.

2

स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्याम्यु-
पेयां भगवन्तमिति ॥ ३ ॥

*sa ha hāridrumatam gautamametyovācha brahmacharyam
bhagavati vatsyāmyupeyām bhagavantamiti*

3

Translation:— He went to Haridrumata Gautama and said : “I desire to become a celebrate student of

sacred knowledge under your guidance. May I become your pupil venerable divine master ?” 3

तः होवाच किंगोत्रो नु सोम्यासीति स होवाच नाहमेतद्वेद
भो यदोत्रोऽहमस्म्यपृच्छं मातरं सा मा प्रत्यब्रवीद्वहं चरन्ती परि-
चारिणी यौवने त्वामलभे साहमेतन्न वेद यदोत्रस्त्वमसि जवाला तु
नामाहमस्मि सत्यकामो नाम त्वमसीति सोऽहं सत्यकामो जाबा-
लोऽस्मि भो इति ॥ ४ ॥

*tam hovācha kimgotro nu somyāsītisa hovācha nā ahame-
tadveda bho yad gotro ahamasmyapriccham mātaram sā mā
pratyabraid bahvaham charanti parichārini yauvane tvāmalabhe
sā ahametanna Veda yadgotrastvamasi jabālātu nāmā ahamāsmi
satyakāmo nāma tvamasiti so-aham satyakāmo Jābālo-asmi
bho iti* 4

Translation :- Gautama asked him, “Of what lineage are you, my dear boy?” He replied : “Revered master, I do not know of what lineage I am. I asked my mother ; she said, “I do not know of what lineage you are - I had to be engaged in my works in attending on many masters and you were born to me in my youth. Having been such I could not know of what lineage you are. However I am Jabālā by name and you are Satyakāma by name.” So I am Satyakāma Jābāla, revered master. 4

तः होवाच नैतदब्राह्मणो विवक्तुमर्हति समिधः सोम्याहरोष
त्वा नेष्ये न सत्यादगा इति तमुपनीय कृशानामवलानां चतुःशता
गा निराकृत्योवाचेमाः सोम्यानुसंव्रजेति ता अभिप्रस्थापयन्नुवाच
नासहस्रेणावर्तेयेति स ह वर्षगणं प्रोवास ता यदा सहस्रं सम्पेदुः
॥ ५ ॥

*tam hovācha naitadabrāhmano vivaktumarhatt samidham
somyā - alaropatvā nesye na satyādagā iti tamupantiya-
Krishānāmabalānām chatuhshatā gā nirākṛityovāchemāh som-
yānusambrajeti tā abhiprastāpayannuvācha nāsahasrenāvarteyeti
sa ha varshaganam provāsa tā yadā sahasram sampeduh 5*

Translation :- Haridrumata Gautam then said to him, 'None but a Brahmana alone could thus speak. My dear boy, bring the sacrificial fuel, I shall initiate you as a Brahmachāri, for thou hast not departed from the Truth.' Having initiated him, he sorted out four hundred lean and weak cows and said: "Dear boy, go with these." While, he was taking them towards the pasture land Satyakāma said, 'I shall not return till they become a thousand.' He lived away a number of years till they become a thousand.

Purport :- A Brāhmin can never give up the truth. He should be straight - forward. An ideal Brāhmin woman knowing her own chastity opens her heart without any reserve to her offspring. The character of a child definitely depends upon the character of his mother. That is why in our Saṁātana Dharma ladies are more seriously looked after than the men. Glory of our Dharma which remains upon the chastity of the woman out of whom emerge great seers and sages. "Jābālā during her youth served many : that to be understood as yā - bālā : after all she being a lady although solely dedicated herself to her Lord yet in her social life she had to serve her husband for his sense - gratification which out of remorse she considers 'service to many others.' Secondly she had confidence in her own self as well

as in her husband: Being a chaste-woman she was not supposed to ask the gotra of her husband, further ladies are not permitted to perform separately any rituals for which reference of gotra is essentially required. Thirdly all Brāhmīns are not having the same gotra; therefore not knowing gotra does not mean there is left some suspicion about the brahmanahood. Particularly with her moral courage she emphatically says: "My darling you are Satyakāma i.e., my truthfully desired offspring to fulfil the truth, the divine aspiration of your this unfortunate mother who lost her husband."

Finding sincerity and truthfulness in Satyakāma Gautama initiated him and gave him *chatuh-shata* lean and week *Gā viz.*, seed of divine mantra of four-fold character which when cultured accordingly will produce *dharma*, *artha*, *kāma* and *moksha*. Our Satyakāma Jābāla promptly replied, "I shall not return till they became 1000 that is reciprocating Guru's unreserved grace esoterically he replies: "Revered master, by thy grace I understand there is absolutely no *locus standi* of *dharma*, *artha*, *kāma* without true type of *Moksha* (self-realisation in relation to God-realisation) like the three zeros without the support of number one (1+000). Therefore I shall not return till I get self-realisation in relation to God-realisation and thereby naturally knowing the non-significance of *dharma-artha-kāma* or so long I am not able to take out my gross identification of the soul with gradual elevation from *annamaya-kosha*, *manomaya-kosha*, *prānamaya-kosha* and

finally established in vijñānamaya-kosha in relation to *Ānandamaya-kosha*,¹ 5

Section 5

अथ हैनमृषभोऽभ्युवाद सत्यकाम३ इति भगव इति ह प्रति-
शुश्राव प्राप्ताः सोम्य सहस्रं स्मः प्रापय न आचार्यकुलम् ॥ १ ॥

*atha hainamrishabhoabhyuvāda satyakāma iti bhagava iti
ha pratishushrāva prāptāḥ somya shahasram smah prāpaya na
ācharya kulam* 1

Translation:- Then the 'bull' spoke to him, saying, 'Satyakāma! He replied, "Yes, revered sir." so said Satyakāma.

"We reached a thousand, my dear, take us to the teacher's house—" said the bull.

Purport:- A deity in the person of the bull. Whole thing will be explained at the conclusion of 9th Section. 1

ब्रह्मणश्च ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै
होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची
दिक्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम ॥ २ ॥

*brahmanashcha te pādāṁ bravāniti bravitu me bhagavāniti
tasmai hovācha prāchi dikkalā pratīchi dikkalā dakshinā
dikkalodīchi dikkalaiṣa vaisomya chatuṣkalah pādo brahmanah
prakāshavānnāma* 2

Translation :- 'Let me instruct you about a one-fourth splendour of Brahman, 'Tell me sir' To him, (the bull) said : "the east is one quarter of that, the west is one quarter of that, the south is one quarter

1. vide Taittiriya Up.

and the north is one quarter of that. This indeed, dear boy, consisting of four is the one - forth splendour of Brahman. 2

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते प्रकाशवानस्मिँल्लोके भवति प्रकाशवतो ह लोकाञ्जयति य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥ ३ ॥

sa ya etamevam vidvāsmshchatushkalam pādām brahmanah prakāshavānityupāste prakāshavānasmīnloke bhavati prakāshavato ha lokāñjayati ya etamevam vidvāsmshchatushkalam pādām brahmanah prakāshavānityupāste 3

Translation :— 'He who knows this one-fourth splendour of Brahman consisting of four thus and observes it as the radiant, becomes glorious in this world. He who knows this one-fourth splendour of Brahman consisting of four and observes it as the radiant wins the worlds of bibhuti (after the death). 3

Section 6

अग्निष्टे पादं वक्तृति स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार ता यत्राभि सायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङ्मुपोपविवेश ॥ १ ॥

agnish tepādām vakteti sa ha shvobhute gā abhiprasthāpayānchakāra tā yatrābhi sāyam babhuvustatrāgnimupasamādhāyagā uparudhya samidhamādhāya pashchādagneh prāng upopavivesha 1

Translation :— 'Fire will tell you one-fourth of the splendour of Brahman.' He then at dawn of the next day drove the cows towards the Guru's house. (on the way) where evening approached; he penned

the cows and kindled fire, with fuel. Sat down to the west of the fire, facing the east. 1

तमग्निरभ्युवाद सत्यकाम३ इति भगव इति ह प्रतिशुश्राव ॥

tamagnirabhyuvāda satyakāma, iti bhagava iti ha pratishu shrāva 2

Translation :— The fire said to him, “Satyakāma.” He replied, “Revered sir”. 2

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच पृथिवी कलान्तरिक्षं कला द्यौः कला समुद्रः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥ ३ ॥

brahmanah somya te pādāṁ bravāniti bravitu me bhagavāniti tasmui hovācha prithivi kalā-antariksham kalā dāuh kalā samudrah kalaisha vai somya chatushkalah pādo bhrahmanoanantavānnāma 3

Translation :— “Dear boy, let me instruct you about one-fourth splendour of Brahman”. “Please instruct me, revered sir,” (The fire) said, “The earth is one-quarter; the sky is one-quarter; the heaven is one-quarter and ocean is one-quarter of that. This indeed dear boy, is one of the one-fourth of Brahman’s splendour which is known as endless. 3

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्तेऽनन्तवानस्मिँल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ ४ ॥

sa ya etamevāṁ vidvānshchatushkalam pādāṁ brahmano-anantavānityupāste - anantavānasmin lloke bhavaty anantavato ha

*lokāñjayati ya etamevam vidvāṁshchatushkalam pādām
brahmano - anantavānityupāste*

4

Translation :— He who knows this one-fourth splendour of Brahman consisting of four and observes it as the endless, becomes endless. He receives unknown progeny in this world. He who knows this one-fourth splendour of Brahman consisting of four thus and observes it as the endless, wins endless regions (worlds of long lasting nature).

Purport :— ‘wins the endless worlds’ : should be known like as it is generally stated ‘akshaya svarga vāsa’ : permanent living in heaven but truly heaven is not everlasting. It has got its end.

4

Section 7

हंसस्ते पादं वक्तुं स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार
ता यत्राभि सायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिध-
माधाय पश्चादग्नेः प्राङ्मुपोपविश ॥ १ ॥

*hamsaste pādām vakteti sa ha shvobhute gā abhiprasthā-
payāñchakāra tā yatrābhi sāyam vabhubustatrāgnimupāsa-
mādhāya gā uparudhya samidhamādhāya pashchādagneh
prāṅmupopavivesha*

1

Translation :— “A swan will tell you of one-fourth splendour of Brahman. At dawn of the next day, he drove the cows (further) towards the Guru’s house. (on the way) When evening approached he penned the cows and kindled fire, with fuel, he sat down to the west of the fire, facing the east.

1

त॒स ह॒स उपनिपत्याभ्युवाद सत्यकाम ३ इति भगव इति ह
प्रतिशुश्राव ॥ २ ॥

*tam hamsa upanipatyābhyuvāda Satyakāma iti bhagava iti
ha prati shushrāva* 2

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै
होवाचाग्निः कला सूर्यः कला चन्द्रः कला विद्युत्कलैष वै सोम्य
चतुष्कलः पादो ब्रह्मणो ज्योतिष्मानाम ॥ ३ ॥

*brahmanah somya te pādām bravāniti bravitu me bhaga-
vāniti tasmai hovāchāgnih kalā suryah kalāh, chandrah kalā
vidyut kalaisha vai somya chatushkalah pādo brahmano
jyotishmān nāma* 3

Translation:— ‘dear boy, let me instruct you
about one-fourth splendour of Brahman.’ “Please
instruct me, revered sir”. (the swan) said: “The fire
is one-quarter of that, the sun is one-quarter, the
moon is one-quarter and the lightning is one-quarter
of that. This indeed, dear boy, is one of the one-
fourth of Brahman’s splendour which is known as
the luminous. 2-3

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्यु-
पास्ते ज्योतिष्मानस्मिँल्लोके भवति ज्योतिष्मतो ह लोकाञ्जयति य
एतमेव विद्वाश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ॥ ४ ॥

*sa ya etamevam vidvāshchatushkalām pādām brahmano
jyotishmān ityupāste jyotishmānasmin-lloke bhavati jyotishmato
ha lokāñjayati ya etamevam vidvāshchatushkalām pādām
brahmano jyotishmānityu pāste* 4

Translation:— ‘He who knows this one-fourth
splendour of Brahman consisting of four, and
observes it as the luminous becomes luminous in

the world. He who knows this one-fourth of the splendour of Brahman consisting of four and observes it as the Luminous wins the Luminous worlds (after the death).

4

Section 8

मद्गुष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार
ता यत्रामि सायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिध-
माधाय पश्चादग्नेः प्राङ्गुपोपविवेश ॥ १ ॥

*madgushte pādām vakteti saha shvobhute gā abhiprasthā-
payānchakāra tā yatrābhi sāyam vabhūvustatrāgnimupasamādhāya gā uparudhya samidhamādhāya pashchadagneh prāṅgupopavivesha*

1

Translation :- ‘Madgu (a diver-bird) will tell you of one-fourth splendour of Brahman.’ Next morning he (further) drove the cows towards the Guru’s house and at the sun-set he penned them at a place where he kindled fire, with fuel. He sat down to the west of the fire; facing the east.

1

ते मद्गुरुपनिपत्याभ्युवाद सत्यकाम३ इति भगव इति ह
प्रतिशुश्राव ॥ २ ॥

*tam madgurupanipatyā bhyuvāda satyakāma iti bhagava iti
ha pratishushrāva*

2

Translation :- The diver-bird flew to him and said : “Satyakāma ! “yes revered sir,” he replied. 2

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै
होवाच प्राणः कला चक्षुः कला श्रोत्रं कला मनः कलैष वै सोम्य
चतुष्कलः पादो ब्रह्मण आयतनवान्नाम ॥ ३ ॥

brahmanah somya te pādām bravāniti bravitu me bhagavāniti tasmai hovācha prāṇah kalā chakshuh kalā shrotram

*kalā manah kālāisha vai somya chatushkalah pādo brahmana
āyatanavānnāma* 3

Translation :— “Dear boy, let me instruct you about one-fourth splendour of Brahman.” “Please instruct me, revered sir,” (the diver bird) said : “Prāna is one-quarter of that; the eye is one-quarter; the ear is one-quarter and the mind is one-quarter of that. This indeed, dear boy, is the one of the one-fourth of Brahman’s splendour consisting of four which is known as the Repository. 3

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मण आयतनवानित्यु-
पास्त आयतनवानस्मिल्लोके भवत्यायतनवतो ह लोकाञ्जयति य
एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ॥ ४ ॥

*sa ya etamevam vidvāshchatushkalam pādām brahmana
āyatanavānityupāsta āyatanavānas minlloke bhavatyāyatanavato
ha lokāñjayati ya etamevam vidvāshchatushkalam pādām
brahmana āyatanavā nityupāste* 4

Translation :— ‘He, who knows this one-fourth splendour of Brahman consisting of four and observes it as the Repository, gets to possess a support in this world (becomes sovereign king); then he wins extensive regions after the death. 4

Section 9

प्राप हाचार्यकुलं तमाचार्योऽभ्युवाद सत्यकामश्च इति भगव
इति ह प्रतिशुश्राव ॥ १ ॥

*prāpa hāchāryakulam tamācharyo abhyuvāda satyakāma
iti hhagava iti ha pratishushrāva* 1

Translation :- Satyakāma reached the house of the Guru. The Guru addressed him, "Dear Satyakāma." "Yes; venerable master."—he replied. 1

ब्रह्मविदिव वै सोम्य भासि को नु त्वानुशशसेत्यन्ये मनुष्येभ्य
इति ह प्रतिजज्ञे भगवांस्त्वेव मे कामे ब्रूयात् ॥ २ ॥

*brahmavidiva vai somya bhāsi konu tvā-amushashāsetyanye
manushyebhya iti ha pratijajne bhagavānstveva me kāme
bruyāt* 2

Translation :- 'My dear son, verily you shine like a knower of Brahman, who has taught you? Satyakāma replied, 'other than men.' But revered sir, I expect your graceful self alone to enlighten me in this respect. 2

श्रुतं ह्येव से भगवद्दृशेभ्य आचार्याद्वैव विद्या विदिता साधिष्ठं
प्रापतीति तस्मै हैतदेवोवाचात्त ह न किञ्चन वीयायेति वीयायेति ॥

*shrutam hyeva me bhagavatdrishebhya āchāryāddhaiva
vidyā viditā sādhistham prāpatīti tasmāi haitadevovāchātra ha
na kinchana viyāyeti viyāyeti* 3

Translation :- For I have learnt from the persons like your venerable self that the knowledge which is learnt from one's own spiritual master becomes most beneficial to attain the summum bonum of life." The Guru then taught him everything and nothing whatsoever was left out in this respect; yea, nothing was left out.

Purport :- In these sections from 5 to 8 it states that when one achieves God - realisation all the

devatās (deities) come to offer their service to him; but after-all they all rule after one-fourth splendour of Brahman which is pervading over the devīdhām or māyic world¹ 'a fragment of My Divine Splendour.' No doubt all these vibhūtis were shown to Satyakāma by different demi-gods but neither Satyakāma could be tempted nor he could be diverted from his one-pointed devotion. Secondly one who has got 'Vyābasayāt-mikā buddhi'² one who has taken recourse to the path of devotion never can give heed to other lesson that is why Satyakāma in reply to the query of his Guru says: 'The spiritual wisdom which one receives from one's spiritual Guru alone becomes most beneficial to attain the summum bonum of life.' At which guru was so happy that he unreservedly graced him. 3

Section 10

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्य-
मुवाप्त तस्य ह द्वादश वर्षाण्यग्नीन्परिचचार स ह स्मान्यानन्ते-
वासिनः समावर्तयन्स्तः ह स्मैव न समावर्तयति ॥ १ ॥

*upakosalo ha vai kāmālāyanah satyakāme jābāle brahma-
charyamuvāsa tasya ha dvādasha varshānyagnin parichachāra sa
ha smānyānantevāsinah samāvartayamstam ha smaiya na sa-
māvartayati* 1

Translation :— Sometimes thereafter Upakosala Kāmālāyana lived with Satyakāma Jabāla as a student for sacred knowledge. For twelve years he tended his sacrificial fire. But Satyakāma although

1. vide Gita X...

2. vide G. II. 41

allowed his other disciples (after imparting sacred knowledge to them) to return to their houses, did not permit him (Upakosala) to depart. 1

तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन्यरिचारीन्मा त्वा-
ग्नयः परिप्रवोचन्ब्रूह्यस्मा इति तस्मै हाप्रोच्यैव प्रवासाञ्चक्रे ॥ २ ॥

*tam jāyovācha tapto brahmachāri kushalamagnin Parichā-
chārinmā tvā-agnayah paripravochan prabruhyasmā iti tasmai
hāprochyaiva pravāsāñchakre* 2

Translation :— Satyakāma's wife said to him, "This Brahmachāri has observed all the necessary austerities and also tended the sacrificial fire properly. Let not the fires anticipate you in teaching him. Give him all teachings.' But he went off on a journey without having told him anything.

Purport :— Satyakāma's wife did not know how the Divine Knowledge comes to a sincere disciple from the Guru. It is not merely book knowledge. It is an unseen divine Process. So apparently Satyakāma showed indifference to study the integrity of his disciple. 2

स ह व्याधिना नशितुं दध्रे तमाचार्यजायोवाच ब्रह्मचारिन्न-
शान किं नु नाश्नासीति स होवाच बहव इमेऽस्मिन्पुरुषे कामा नाना-
त्यया व्याधिभिःप्रतिपूर्णोऽस्मि नाशिष्यामीति ॥ ३ ॥

*sa ha vyādhinā-anashitum dadhre tamāchāryajāyovācha
brahmachārinnashāna kim nu nāshnāsiti sa hovācha bahava
ime asmin purushe kāmā nānātyayā vyādhibhih pratipurno-
asmi nāshishyāmiti* 3

Translation :— Then he (Upakosala) to compose his mind resorted to a severe penance observing not

TWELVE ESSENTIAL UPANISHADS [IV.10.4-5]

to eat. The Guru's wife said to him, 'O Brahmachāri, please eat. Why are you not eating?' Then he said: 'Many are the desires of variegated forms here in this person. I am filled with that sickness. I will not eat.'

Purport:— A true disciple will never find fault with his spiritual Guru whereas he will always make an introspection what is now being done by Upakosala. 3

अथ हाग्रयः समुदिरे तप्तो ब्रह्मचारी कुशलं नः पर्यचारी-
द्वन्तास्मै प्रब्रवामेति तस्मै होचुः प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति ॥ ४ ॥

*atha hāgnayah samudire tapto brahmachāri kushalan na
paryachāri ddhantāsmāi prabravāmeti tasmai hochuh prāno
brahma kam brahma kham brahmeti* 4

Translation:— Then the fires said among themselves: 'This Brahmachāri has performed his penance and tended us well. Let us teach him then.' They then said to him: 'Prāna is Brahman, Ka (joy) is Brahman, Kha (ether) is Brahman. 4

स होवाच विजानाम्यहं यत्प्राणो ब्रह्म कं च तु खं च न
विजानामीति ते होचुर्यद्वाव कं तदेव खं यदेव खं तदेव कमिति प्राणं
च हास्मै तदाकाशं चोचुः ॥ ५ ॥

*sa hovācha vijānāmyaham yat prāno brahma kam cha tu
kham cha na vijānāmiti te hochuryadvāva kam tadeva kham
yadeva kham tadeva kamiti prānam cha hāsmāi tadākāsham
chochuh* 5

Translation:— Then he replied: 'I understand that Brahman is the Prāna but I do not understand

'ka' and kha'. "They said," "What is ka, that is kha; and what is kha, that is ka." Then the fires instructed him about the prāna and the ākasha within the heart related to it.

Purport :— *Prāna.ākasha : Mukhyaprānaprastāvat* Rangarāmanuja. In all these *aparticchinna-sukha-rupam brahmeti* : read supra. 5

Section 11

अथ हैनं गार्हपत्योऽनुशशास पृथिव्यग्निरन्नमादित्य इति य एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ १ ॥

atha hainam gārhapatyo anushashāsa prithivyagnirannamāditya iti ya esha āditye purusho drishyate so ahamasmi sa evā-ahamasmiti 1

Translation :— 'Then the Gārhapatya - fire instructed him : 'Earth, fire; food and the sun are the forms of me. But the Person who is seen in the sun is Myself : I am his Self indeed. 1

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिश्चलोके ऽमुष्मिश्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

sa ya etamevam vidvānupāste apahate pāpakṛityām lokibhavati sarvamāyureti jyogjīvati nāsyāvarapurushāḥ kshiyanta upa vayam tam bhunjāmoasmimshchaloke-amushmimshcha ya etam 2

Translation :— He who knows it thus and reveres this fire thus, repels evil-doing from himself, becomes possessor of a world, reaches a full

length of life, lives gloriously. His descendants do not get premature death. Both in this world as well as in the yonder; we serve him who knows and reveres this fire thus. 2

Section 12

अथ हैनमन्वाहार्यपचनोऽनुशशासापो दिशो नक्षत्राणि चन्द्रमा
ईति च एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥

*atha hainamanvāhāryapachano-anushashāsāpo disho naksha-
trāṇi chandramā iti ya esha chandramasi purusho drishyate so
ahamasmi sa evā-aham asmitti* 1

Translation:— Then the Anvāhāryapachana-fire instructed him: “Water, the quarters, the stars and the moon are my forms. The person who is seen in the moon, I am Himself, I am Himself indeed.” 1

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति
सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जा-
मोऽस्मिँश्च लोकेऽमुष्मिँश्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

*sa ya etamevam vidvānupāste apahate pāpakṛityām loke
bhavati sarvamāyureti jyogjivati nāsyāvarapurushāḥ kshiyanta
upavayam tam bhunjāmoasmimshcha loke amushmimshcha ya
etamevam vidvānupāste* 2

Translation:— He who knows it thus and reveres this fire thus, repels evil-doing from himself, becomes possessor of a world, reaches a full length of life, lives gloriously. His descendants do not get premature death. Both in this world as

well as in the yonder; we serve him who knows and
reveres this fire thus. 2

Section 13

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति एष
विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ १ ॥

*atha hainamāvaniyoanushashāsa prāna ākāsho daurvidyuditi
ya esha vidyuti purusho drishyate soahamasmi sa evā
ahamasmiti* 1

Translation :- Then the Āhavanīya-fire instructed
him, 'Prāna, ākasha, heaven and lightning are my
forms. The person who is seen in lightning is myself;
I am Himself indeed. 1

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोगी भवति
सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जा-
मोऽस्मिंश्च लोकेऽमुष्मिंश्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

*sa ya etamevam vidvānupāste apahate pāpakṛityām loki
bhavati sarvamāyureti jyog-jivati nāsyāvarapurushāḥ kshiyanta
upa vayam tam bhunjāmoasminshcha loka amushmimshcha ya
etamevam vidvānupāste* 2

Translation :- He who knows it thus and
reveres this fire thus, repels evil-doing from him-
self becomes possessor of a world, reaches a full
length of life and lives gloriously. His descendants
do not get premature death. Both in this world as
well as in the yonder we serve him who knows and
reveres this fire thus. 2

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Section 12

अथ हैनमन्वाहार्यपचनोऽनुशशासापो दिशो नक्षत्राणि चन्द्रमा
ईति च एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥

*atha hainamanvāhāryapachano-anushashāsāpo disho naksha-
trāṇi chandramā iti ya esha chandramasi purusho drishyate so
ahamasmī sa evā-aham asmiti* 1

Translation :— Then the Anvāhāryapachana-fire instructed him: “Water, the quarters, the stars and the moon are my forms. The person who is seen in the moon, I am Himself, I am Himself indeed.” 1

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति
सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जा-
मोऽस्मिन्श्च लोकेऽमुष्मिन्श्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

*sa ya etamevam vidvānupāste apahate pāpakṛityām loke
bhavati sarvamāyureti jyogjivati nāsyāvarapurushāḥ kshiyanta
upavayam tam bhunjāmoasmimshcha loke amushmimshcha ya
etamevam vidvānupāste* 2

Translation :— He who knows it thus and reveres this fire thus, repels evil-doing from himself, becomes possessor of a world, reaches a full length of life, lives gloriously. His descendants do not get premature death. Both in this world as

well as in the yonder; we serve him who knows and
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Section 13

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति एष
विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ १ ॥

*atha hainamāvaniyoanushashāsa prāṇa ākāśho daurvidyuditi
ya esha vidyuti purusho drishyate soahamasmi sa evā
ahamasmiti* 1

Translation :— Then the Āhavanīya-fire instructed
him, 'Prāṇa, ākāśha, heaven and lightning are my
forms. The person who is seen in lightning is myself;
I am Himself indeed. 1

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोगी भवति
सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जा-
मोऽस्मिंश्च लोकेऽमुष्मिंश्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

*sa ya etamevam vidvānupāste apahate pāpakṛityām loki
bhavati sarvamāyureti jyog-jivati nāsyāvarapurushāḥ kshiyanta
upa vayam tam bhunjāmoasminshcha loke amushmimshcha ya
etamevam vidvānupāste* 2

Translation :— He who knows it thus and
reveres this fire thus, repels evil-doing from him-
self becomes possessor of a world, reaches a full
length of life and lives gloriously. His descendants
do not get premature death. Both in this world as
well as in the yonder we serve him who knows and
reveres this fire thus. 2

Section 14

ते होचुरूपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या चाचार्यस्तु तेगतिं
वक्तेत्याजगाम हास्याचार्यस्तमाचार्योऽभ्युवादोपकोसल ३ इति ॥

*te hochurupakosalaishā somya te asmad vidyātmavidyā
chāchāryastu te gatim vaktetyājagāma hāsyāchāryastamā-
chāryoabhyuvāadopakosala iti* 1

Translation :- The fires said; "O dear Upakosala, you have this knowledge of our selves and knowledge of the ātman; but your Guru will tell you the way. Then his Guru returned. The Guru addressed him : "Upakosala !" 1

भगव इति ह प्रतिशुश्राव ब्रह्मविद् इव सोम्य ते मुखं भाति
को नु त्वानुशशासेति को नु मानुशिष्याद्भो इतीहापेव निहृत इमे
नूनमीदृशा अन्यादृशा अन्यादृशा इतीहाग्नीनभ्यूदे किं नु सोम्य
किल तेऽवोचन्निति ॥ २ ॥

*bhagava iti ha pratishushrāva brahmavida iba somya te
mukham bhāti ko nu tvā-anushashāseti ko nu māanushishyādbho-
itihāpeva nihnuta ime nunamidrishā anyādrishā itihāgninabhyude
kim nu somya kila te-avochanniti* 2

Translation :- 'Yes, revered master'—he replied. "Dear son, your face shines like that of a knower of Brahman ! who has instructed you ?"

'Who should instruct me revered master?' said he.

Purport :- Here he conceals it as it were. And he said (pointing to the fires) 'They are of this form now, instead of as they were.' The Guru said, 'Dear one, did they indeed instruct you anything?' 2

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नहं तु
ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं
कर्म न श्लिष्यत इति ब्रवीतु मे भगवानिति तस्मै होवाच ॥ ३ ॥

*idamiti ha pratijajne lokān vāva kila somya te avochannaham
tu te tadvakshyāmi yathā pushkarapalāsha āpo na shlishyanta
evamevamvidi pāpam karma na shlishyata iti bravitu me
bhagavān - iti tasmai hovācha* 3

Translation :- 'This' (they have said)' he replied.
"Dear son, they have indeed, spoken to you about
the worlds, but I will enlighten you about the very
fundamental object of your prospect (i.e., Brahman).
Just as water does not cling to the lotus-leaf, so also
evil does not cling to one who knows Brahman thus."

"Imbibe me with this, revered master."

To him he then said.

Purport :- What we have learnt in all these
previous sections (sections 10 to 13) is that without
a spiritual Guru nobody else can enlighten one. In
matters concerning intuitive wisdom for Subjective
Realisation of Supreme Godhead it is necessary.
Here from the utterances of Satyakāma it is clearly
understood that all those lessons that were given by
the fire gods were in relation to worldly or celestial
gains. Therefore we need not give any further
exposition on these. 3

Section 15

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतम-
भयमेतद्ब्रह्मेति तद्यद्यस्मिन्सर्पिर्वोदकं वा सिञ्चति वर्त्मनी एव
गच्छति ॥ १ ॥

ya esho - akshini purusho drishyata esha ātmeti hovāchaita-

TWELVE ESSENTIAL UPANISHADS [IV.15.1-3]

*damritamabhayametad brahmeti tat yadyapyasmin sarpirvodakam
vā sinchati vartmani eva gacchati* 1

Translation :- Guru said, "the person who is seen in the eye, he is the ātmā. He is the immortal, the fearless, nay, he is Brahman. So even if one drops clarified butter or water into the eye, it goes away to the edges.

Purport :- Here it is stated about yogic vision and a yogi observes the Purusha in the eye. He realises that Purusha is *nirlepa* uncontaminated by any mundanity as water on a lotus-leaf. 1

एतं संयद्राम इत्याचक्षत एतं हि सर्वाणि वामान्यभिसंयन्ति
सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ॥ २ ॥

*etam samyadvāma ityāchakshata etam hi sarvāni vāmāny-
abhisamyanti sarvānyenam vāmānyabhisamyanti ya evam veda* 2

Translation :- The knower of Brahman calls Him as the centre of Bliss; for Blissful things come together unto him; one who knows thus feels blissful from all sides. 2

एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि
वामानि नयति य एवं वेद ॥ ३ ॥

*esha u eva vāmaniresha hi sarvāni vāmāni nayati sarvāni
vāmāni nayati ya evam veda* 3

Translation :- Nay, He is the Bestower, for He bestowes all fruits of karma. He who knows thus possesses all auspicious things. 3

एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु
भाति यएवं वेद ॥ ४ ॥

*esha u eva bhāmaniresha hi sarveshu lokeshu bhāti sarve-
shulokeshu bhāti ya evam veda* 4

Translation :- He is the most luminous, for He shines in all the worlds. One who knows Him thus becomes glorious in all the regions. 4

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिषमेवाभि-
सम्भवन्त्यर्चिषोऽहरहृ आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्ङेति
मासास्तान्मासेभ्यः संवत्सरः संवत्सरादादित्यमादित्याच्चन्द्रमसं
चन्द्रमसोविद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवपथो
ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥ ५ ॥

*atha yadu chaivāsmānchavyam kurvanti yadi cha nārchi-
shamevābhisam bhavantyarchishoaharahna āpuryamānapakshamā-
puryamānapakshād yānshadu - danneti māsāmstān masebhyah
samvatsaram samvatsarādādityamādityācchandramasam chandr-
amaso vidyutam tat purusho - amānavah sa enān brahma gama-
yatyesha devapatho brahmapatha etena pratipadyamānāimam mā-
navamāvartam nāvartante nāvartante* 5

Translation :- For such a yogi whether his cremation and obsequies are performed or not, he goes to the light, from light into the day, from the day into the bright-fortnight, from the fortnight into those six months during which the sun moves towards the north, from the months into the year, from the year into the sun, from the sun into the moon, from the moon into the lightning. Then from there a celestial person leads him to Brahman. This is known as *devayāna* leading to Brahman-realisation.

Those who pass through this path are not subject to transmigration—yea, they return not.

Purport:— This is the path for the yogis. Yogis may not return to this human transmigration but he does not get final liberation without attaining Vaikuntha Loka, the Transcendental Abode of the Supreme Personality of Godhead.¹ As Gita (*Maddhāmam parama dhāma yatrāt no patanti adha*): “My Abode is the Paramount Resort, one who reaches there, knows no fall.” 5

Section 16

एष ह वै यज्ञो योऽयं पवत एष ह यन्निदं सर्वं पुनाति यदेष
यन्निदं सर्वं पुनाति तस्मादेष एव यज्ञस्तस्य मनश्च वाक्च
वर्तनी ॥ १ ॥

*esha ha vai yajno yo – ayam pavata esha ha yannidam sarvam
punāti yadesha yannidam sarvam punāti tasmādesha eva
yajnastasya manashcha vāk cha vartani* 1

Translation:— Verily, he who purifies here (wind) is a sacrifice. Truly, when he moves, he purifies this whole world. Since he moves he purifies this whole world, therefore indeed, he is a sacrifice. Mind and speech are the two paths of this sacrifice.

Purport:— In the previous section the path of Brahmajñāna has been told; now about the result of a sacrifice is described. Wind is pure and it purifies. The mind and speech precede by the movement of the breath and the sequence of the items of the sacrifice is correctly maintained by the thoughts in

1. vide Brah. Up. IV. 3/10 and IV. 4.22

the mind and the utterance, of the speech. Thus prāna, which is a form of wind that is pure and moving, becomes the sacrifice which purifies. 1

तयोरन्यतरां मनसा संस्करोति ब्रह्मा वाचा होताध्वर्युरुद्रा-
तान्यतरां स यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया ब्रह्मा
व्यवदति ॥ २ ॥

*tayoranyatarām manasā samskaroti brahmā vāchā hotā
adhvaryurudgātā - anyatarām sa yatropākṛite prātaranuvāke
purā paridhāniyāyābrahmā vyavavadati* 2

अन्यतरामेव वर्तनीं संस्करोति हीयतेऽन्यतरा स यथैकपाद-
ब्रजन् रथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति यज्ञ
रिष्यन्तं यजमानोऽनुरिष्यति स इष्ट्वा पापीयान्भवति ॥ ३ ॥

*anyatarāmeva vartanīm samskaroti hiyate - anyā - tarā sa
yathāikapāda brajan ratho vaikena chakrena vartamāno rishyaty-
evamasya yajno rishyati yajnam rishyantam yajamāno anurishyati
sa iṣṭvā pāpiyān bhavati* 3

Translation:- Of these sacrifices the Brahmā priest performs one with his mind; by speech the Hotri, the Adhvaryu and the Udgātri priests the other.

After the morning litany has commenced, the Brahmā-priest interrupts before the concluding verse. This forms only one path, The other becomes discontinued.

As a one-legged man walking or a chariot proceeding with one wheel suffers injury so his sacrifice suffers injury. The institutor of the sacrifice suffers injury after the sacrifice had suffered injury. He becomes worse by this sacrifice.

Purport :- Four types of priests are employed in the Soma-yajna viz., Brahmā, Hotri, Adhvaryu and Udgātā. Generally Brahmā-priest follows the Yajna with his mind i.e., in silence. When he breaks the silence, then the mental exercise is interrupted, for he also resorts to speech. He superintends if any mistake is done. It is he who has to rectify it. 2-3

अथ यत्रोपाकृते प्रातरनुवाके न पुरा परिधानीयाया ब्रह्मा
व्यववदत्युभे एव वर्तनी सस्कुर्वन्ति न हीयतेऽन्यतरा ॥ ४ ॥

*atha yatropākṛite prātaranuvāke na purā paridhāniyāyā
brahmā vyavavadatyubhe eva vartanī samskurvanti na hiyate-
anyatarā* 4

Translation :- But in case, after the morning litany has commenced, the Brahmā-priest does not interrupt before the concluding verse, they form both paths; the other does not become discontinued. 4

स यथोभयपाद्व्रजन् रथो बोभाभ्यां चक्राभ्यां वर्तमानः प्रति-
तिष्ठत्येवमस्य यज्ञः प्रतितिष्ठति यज्ञं प्रतितिष्ठन्तं यजमानोऽनुप्रति-
तिष्ठति स इष्टा श्रेयान्भवति ॥ ५ ॥

*sa yatho bhayapād brajan ratho bhobābhyām chakrābhyām
vartamānah pratitishthatyevamasya yajnah pratitishthati yajnam
prati tishthantam yajamānoanupratitishthati sa ishtvā shreyān
bhavati* 5

Translation :- As a two-legged man walking or a chariot proceeding with both the wheels, is well supported, so his sacrifice is well done. The institutor of the sacrifice has well done as per the

sacrifice which is well done. He becomes great having performed the sacrifice. 5

Section 17

प्रजापतिर्लोकानभ्यतपत्तेषां तप्यमानानां रसान् प्राबृहदग्निं पृथि-
व्या वायुमन्तरिक्षादादित्यं दिवः ॥ १ ॥

*Prajāpatirlokānabhyatapatteṣāṃ tapyamānānām rasān
prāvrihadagnim prithivyā vāyumantarikshādādityam divah* 1

Translation :- Prajāpati brooded on the worlds. As they were brooded on, he extracted their essences, fire from the earth, air from the atmosphere, sun from the sky. 1

स एतास्तिस्रो देवता अभ्यतपत्तासां तप्यमानानां रसान् प्रा-
बृहदग्नेर्ऋचो वायोर्यजुश्च सामान्यादित्यात् ॥ २ ॥

*sa etāstisro devatā abhyatapatāsāṃ tapyamānānām rasān
prāvrihadagnerricho vāyoryajumshi sāmānyādityāt* 2

Translation :- He brooded on these three deities. As they were brooded on, he extracted their essences, the Rik verses from the fire; the Yajus-formulae from the air, the Sāma-chants from the sun. 2

स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान् प्राबृहद-
भूरितृगभ्यो भुवरिति यजुर्भ्यः स्वरिति सामभ्यः ॥ ३ ॥

*sa etām trayim vidyā mabhyatapatasyāstapyamānāyā rasān
prāvrihad bhuritrighhyo bhuvariti yajurbhyaḥ svariti sāmabhyah* 3

Translation :- He brooded on this three-fold knowledge. As it was brooded on he extracted their essences; Bhuh from the Rik verses, Bhuvah from the Yajus-formulae; Svah from the Sāma-chants. 3

तद्यद्वक्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयाद्वचामेव तद्रसे-
नर्चा वीर्येणर्चा यज्ञस्य विरिष्टं सन्दधाति ॥ ४ ॥

*tad yadrikto rishyedbhuh svāheti gārhapatyē juhuyādrichā-
meva tadrasenarchām viryenarchām yajnasya virishtam
samdadhāti* 4

Translation:- Therefore if yajna is done in defective way on account of the Rik verses, one should make an oblation in the Gārhapatya-fire with the mantras *bhuh svāhā*. So by essence of Rik verses themselves, by the virility of the Rik verses, he makes good the defect of the yajna in respect of the Rik. 4

अथ यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्यजु-
षामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टं सन्दधाति ॥५॥

*atha yadi yajushto rishyedbhuvah svāheti dakshināgnau
juhuyād yajushāmeva tadrasena yajushām viryena yajushām
yajnasya virishtam samdadhāti* 5

Translation:- And if the yajna is rendered defective on account of the Yajus-formulas one should make an oblation in the Dakshināgni with the mantra *bhuvah svāhā*. Thus verily, through the essence of the Yajus-formulas, through the virility of the Yajus-formulas he makes good to the defect of the yajna in respect to Yajus-formula. 5

अथ यदि सामतो रिष्येत्स्वः स्वाहेत्याहवनीये जुहुयात्साम्ना-
मेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टं सन्दधाति ॥ ६ ॥

*atha yadi sāmato rishyet svah svāhetyāhavanīye juhuyāt
sāmnāmeva tadrasena sāmnam viryena samnam yajnasya
virishtam samdadhāti* 6

Translation :— And if the yajna is rendered defective on account of the Sāma-chants then with the mantra 'Svah Svāhā one should make an oblation in the Āhavaniya-Agni. Thus verily, through the essence of the Sāma-chants, through the virility of the Sāma-chants he makes good to the defect of the yajna in respect of the Sāma-Yajna. 6

तद्यथा लवणेन सुवर्णं सन्दध्यात्सुवर्णेन रजतं रजतेन तपु
त्रपुणासीसं सीसेन लोहं लोहेन दारु दारु चर्मणा ॥ ७ ॥

*tad yathā lavanena suvarṇam samdadhyāt suvarṇena rajatam
rajatena trapu trapunā sisam sisena loham lohena dāru dāru
charmanā* 7

Translation :— Just as one would mend gold with borax-salt, silver with gold, tin with silver, lead with tin, iron with lead, wood with iron or wood with leather 7

एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण
यज्ञस्य विरिष्टं सन्दधाति भेषजकृतो ह वा एष यज्ञो यत्रैवंविद्ब्रह्मा
भवति ॥ ८ ॥

*evameshām lokānāmāsām devatānāmasyāstrayyā vidyāyā
viryaena yajnasya virishtam samdadhāti bheshajakrito ha vā esha
yajno yatraivamvid brahmā bhavati* 8

Translation :— Even so does one make good to the defect to the yajna through the virility of these worlds presided over by these gods, and of the three Vedas, That yajna is indeed well healed when there is a Brahmā-priest knowing this. 8

एष ह वा उदक्प्रवणो यज्ञो यत्रैवंविद्ब्रह्मा भवत्येवंविद् ह
वा एषा ब्रह्माणमनुगाथा यतो यत आवर्तते तत्तद्गच्छति ॥ ९ ॥

*esha ha vā udak pravano yajno yatraivamvid brahmā
bhavatyevamvidam ha vā eshā brahmānamanu gāthāyato yata
āvartate tattad gacchati* 9

Translation :- That yajna indeed, is inclined to the north, in which there is a Brahmā-priest who knows this. And with regard to such a Brahmā-priest there is this song. Wherever it falls thither the man goes.

Purport :- Wherever any such defect of yajna falls there a Brahmā - priest breaks his silence and corrects the defect for it is said: "Wherever it falls thither the man goes." 9

मानवो ब्रह्मैवैक ऋत्विक्कुरुनश्वाभिरक्षत्येवंविद् वै ब्रह्मा यज्ञं
यजमानं सर्वंश्चर्त्विजोऽभिरक्षति तस्मादेवंविदमेव ब्रह्माणं कुर्वीत
नानेवंविदं नानेवंविदम् ॥ १० ॥

*mānavo brahmaivaika ritvik kurunashvā - abhirakshatyevam-
viddha vai brahmā yajnam yajamānam sarvāṁshchartvijo -
abhirakshati tasmādevamvidameva brahmānam kurvita nāne-
vamvidam nānevamvidam* 10

Translation :- Just as the mare protects, even so the silent Brahmā - priest is only the priest who protects the Yajna, the sacrificer and all the Ritvik - priests. Therefore, one should appoint as a Brahmā-priest only him who knows all about this and not one who does not know this—yea, not one who does not know this. 10

CHAPTER V

Section 1

ॐ । यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति
प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥ १ ॥

Aum yo ha vai jyeshtam cha shreshtham cha veda jyeshtashcha ha vai shreshthashcha bhavati prāno vāva jyeshtashcha shreshthashcha 1

Translation :- Verily, he who knows the oldest and the best, becomes the most important and best. Prāna is indeed, the most important and the best.

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाव वसिष्ठः ॥

yo ha vai vasishtham veda vasishtho ha svānām bhavati vāgvāva vasishthah 2

Translation :- Verily he who knows the most excellent, becomes richest among his own people. Speech is indeed the most excellent.

Purport :- He who commands speech becomes rich enough to live comfortably or he can keep control over his all senses. 2

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिन्श्च लोकेऽमुष्मिन्श्च चक्षुर्वाव प्रतिष्ठा ॥ ३ ॥

yo ha vai pratishthām veda prati ha tishthatyasmishcha loke amushmin shcha chakshurvāva pratishthā 3

Translation :- Verily, he who knows the firm basis, becomes established in this world and in the yonder. The eye is indeed, the firm - basis. 3

यो ह वै सम्पदं वेदसंहास्मै कामाः पद्यन्ते दैवाश्च मानुषाश्च
श्रोत्रं वाव सम्पत् ॥ ४ ॥

*yo ha vai sampadam veda sam hāsmāi kāmāḥ padyante
daivāścha mānushāścha shrotram vāva sampat* 4

Translation:- Verily, he who knows attainment for him wishes are attained both celestial and human. The ear, verily is the attainment.

Purport:- Through the eye one sees and then alone one can remain firmly based. Through the ear one hears the Vedic lessons and performs his rites and achieves his desired objects. 4

यो ह वा आयतनं वेदायतनं ह स्वानां भवति मनो ह वा
आयतनम् ॥ ५ ॥

*yo ha vā āyatanam vedāyatanam ha svānām bhavati mano
ha vā āyatanam* 5

Translation :- Verily, he who knows the abode, becomes an abode of his people. The mind, indeed, is the abode.

Purport:- mind is the abode of organs and objects. 5

अथ ह प्राणा अहंश्रेयसि व्युदिरेऽहं श्रेयानस्म्यहं श्रेयान-
स्मीति ॥ ६ ॥

*atha ha prāṇā aham shreyasi bhyudire- aham shreyāna-
smyaham shreyānasmiti* 6

Translation :- Now, once the five senses disputed among themselves on the point-of superiority, saying in turn, 'I am superior, 'I am superior' etc. 6

ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ इति
तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत स वः श्रेष्ठ
इति ॥ ७ ॥

*te ha prānāḥ prajāpatim pītarametyochurbhagavan ko nah
shreshtha iti tān hovācha yasmin va utcrānte shariram
pāpishthataramiva drishyeta sa vah shrestha iti* 7

Translation :— Those senses approached the
father Prajāpati and said :— ‘Revered sir, who is the
best amongst us ?’ He replied, “He amongst you is
the best on whose departure the body would appear
its worst off, as it were.” 7

सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथमश-
कर्तृते मज्जीवितुमिति यथा कला अवदन्तः प्राणन्तः प्राणेन पश्यन्त-
श्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह वाक् । ८ ॥

*sā ha vāgucchacrāma sā samvatsaram proshya paryety-
ovācha kathamashakatarte majjivitumiti yathā kalā ayadantah
prānantah prānena pashyantashchakshushā shrinvantah shrotrena
dhyāyanto manasaivamiti pravivesha ha vāk* 8

Translation :— Speech went off. Having remained
away a year, it came back and asked, ‘How have
you been able to live without me ?’

‘Just as the dumb, though not speaking,
yet living with the breath, seeing with the eyes,
hearing with the ear and thinking with the mind.
At this speech entered the body.’ 8

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशक्तते
मज्जीवितुमिति यथान्धा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो वाचा
शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः । ९ ॥

*chakshurhocchacrāma tat sam vatsaram proshya paryety-
ovācha kathama shakatarte majjivitumiti yathāandhā apashyantah
prānantah prānena vadanto vāchā shrinvantah shrotrena dhyāyanto
manasaivamiti pravivesha ha chakshuh* 9

Translation:— The eye went off. Having remained away a year, it came back and asked, “How have you been able to live without me?”

“Just as the blind, though not seeing yet living with breath, speaking with the speech, hearing with the ear and thinking with the mind.” At this the eye entered the body. 9

श्रोत्रं होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमश-
क्तते मज्जीवितुमिति यथा बधिरा अशृण्वन्तः प्राणन्तः प्राणेन
वदन्तो वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह
श्रोत्रम् । १० ॥

*shrotram hocchacrāma tat samvatsaram proshya paryety-
ovācha kathama shakatarte majjivitumiti yathā badhirā
ashrinvantah prānantah prānena vadanto vāchā pashyanta -
shchakshushā dhyāyanto manasaivamiti pravivesha ha shrotram* 10

Translation:— The ear went off. Having remained away a year, it came back and asked, “How have you been able to live without me?”

“Just as the deaf, though not hearing, yet living with the breath, speaking with the speech, seeing with the eyes, and thinking with the mind.” At this the ear entered the body. 10

मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते
मज्जीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो वाचा
पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः । ११ ॥

*mano hochhacrāma tat samvatsaram proshya paryetyovācha
kathama shakatarte majjivitumiti yathā vālā amanasah
prānantah prānena vadanto vāchā pashantashchakshushā shrinvan-
tah shrotrenaivamiti pravivesha ha manah* 11

Translation :- The mind went off. Having remained away a year, it came back and asked, "How have you been able to live without me?"

'Just as infants without developed minds, yet living with the breath, speaking with the speech, seeing with the eyes, and hearing with the ears.' At this the mind entered the body. 11

अथ ह प्राण उच्चिक्रमिषन्स यथा सुहयः पड्वीशशङ्कून्सखि-
देदेवमितरान्प्राणान्समखिदत्त* हाभिसमेत्योचुर्भगवन्नेधि त्वं नः श्रेष्ठो-
ऽसि मोत्क्रमीरिति ॥ १२ ॥

*atha ha prāna ucchicramishan sa yathā suhayah padvisha-
shankun sankhidedevamitarān prānān samakhidad tamhābhisa-
metyochurbhagavannedhi tvam nah shreshthoasi motcramiriti* 12

Translation :- Now, when the prāna was almost to go off, it did uproot the other senses just as a spirited horse, about to start might tear up the pegs to which he is tethered. They all then came to him and said, "Sir remain. You are the best of us. Do not depart from the body."

Purport :- It is not possible for any of the senses to remain without the prāna. 12

अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ
हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति ॥ १३ ॥

*atha hainam vāguvācha yadaham vasishthoasmi tvam tad-
vasishtho asityatha hainam chakshuruvācha yadaham pratishthā-
asmi tvam tatpratishthā asiti* 13

Translation :- Then speech said unto that one :
“If I am the most excellent, so are you the most
excellent.” Then the eye said unto that one : “If I
am a firm basis, so are you a firm basis.” 13

अथ हैनं श्रोत्रमुवाच यदहं सम्पदस्मि त्वं तत्सम्पदसीत्यथ
हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥ १४ ॥

*atha hainam shrotramuvācha yadaham sampadasmi tvam
tad-samprdasityatha hainam mana uvācha yada ahamāyatan-
amasmi tvam tadāyatanamasiti* 14

Translation :- ‘Then the ear said to that one, just
as I am success, so are you the success.’ Then the
mind said to him, ‘If I am the abode; so are you the
abode.’ 14

न वै वाचो न चक्षुरपि न श्रोत्राणि न मनाःसीत्याचक्षते
प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवति ॥ १५ ॥

*na vai vācho na chakshumshi na shrotrāni na manāmsityā-
chakshate prānā itye vāchakshate prāno hyevaitāni sarvāni
bhavati* 15

Translation :- Verily, people do not call them
the speeches; nor the eyes, nor the ears, nor as the
minds. But they call them only as prānas, for the
prāna indeed is all these.

Purport :- Vide Katha U. iii 3. Prāna himself is not selfsome. He is at the command of his Master at Whose Will he remains in the body. Therefore here the presiding deity of the prāna is referred to as the Support of all other senses. It is He Who propells them. 15

Section 2

स होवाच किं मेऽन्नं भविष्यतीति यत्किञ्चिदिदमाश्वभ्य आ
शकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो ह वै नाम प्रत्यक्षं न ह
वा एवंविदि किञ्चनानन्नं भवतीति ॥ १ ॥

*sa hovācha kim meannam bhavishyatitī yad kinchididamā-
shvabhya āshakunibhya iti hochustadvā etadanasyānnamano ha
vai nāma pratyaksham na ha vā evam vidi kinchanānannam
bhatitī* 1

Translation :- He (the prāna) asked, “What will be my food ?” “Whatever is there is here, even unto dogs and birds’ -replied the senses. Verily this is the food for prāna. Verily, prāna is its evident name. Verily, in the case of one who knows this, there is nothing whatever that is not food.

Purport :- *Prāna* : *prā* + *ana* : *prā* : indicates the direction of the motion and *ana* : indicates ambition or desire. Different prefixes to *ana* bring out different kinds of activities that we shall learn from the folloings (viz *prā* + *ana* = *prāna* ; *apa* + *ana* = *apāna* ; *vya* + *ana* = *vyāna* etc.) 1

स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्माद्वा
एतदशिष्यन्तः पुरस्ताच्चोपरिष्ठाञ्चाद्भिः परिदधति लम्भुको ह वासो
भवत्यनग्नो ह भवति ॥ २ ॥

*sahovācha kim me vāso bhaviṣhyatītyāpa iti hochustasmādvā
etadashishyantah purastācchopariṣṭhāñchādbhiḥ paridadhati lam-
bhuko ha vāso hhavatyagnah ha bhavati* 2

Translation :- He asked, "What will be my garment?" "Water," they said. Therefore verily, when people are about to eat, they encompass the food with water both before and after with the water. He is accustomed to receive a garment ; he becomes not naked. 2

तद्वैतत्सत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्तवोवाच
यद्यप्येनच्छुष्काय स्थाणवे ब्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः
पलाशानीति ॥ ३ ॥

*taddhvaitat satyakāmo jābālo goshrutaye vaiyāghrapadyay-
oktvo - vācha yadyapyenacchushkāya sthānavebruyājāye - ranne-
vāsminchākhāh praroheyuh patāshāniti* 3

Translation :- When Satyakāma Jābāla told this to Goshruti Vaiyāgrapadya, he also said : "Even if one should tell this to a dried up stem, branches would certainly shoot and leaves would spring forth."

Purport :- Vide, Br. U. VI. 3.12. 3

अथ यदि महज्जिगमिषेदभावास्यायां दीक्षित्वा पौर्णमास्यां रात्रौ सर्वौषधस्य मन्थं दधिमधुनोरुपमथ्य ज्येष्ठाय श्रेष्ठाय स्वाहेत्य-
भावाज्यस्य हुत्वा मन्थे सम्पातमवनयेत् ॥ ४ ॥

*atha yadi mahajjagamishedamāvāsyaām dikshittvā
purnamāsyām rātrau sarvaushadasya mantham dadhimadhuno-
rupamathya jyeshthaya shreshthāya svāhetyagnāvājyasya hutvā
manthe sampātamanvanayet* 4

Translation :— Now, if one should wish to become great, let him perform the initial consecration on the night of a new-moon and then on the night of the full-moon, let him mix with curd and honey a mash of all kinds of herbs and pour melted butter on the fire saying svāhā to the oldest, svāhā to the best'. And then let him throw the residue into the mash. 4

वसिष्ठाय स्वाहेत्याग्नवाज्यस्य हुत्वा मन्थे सम्पातमवनयेत्प्रति-
ष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेत्सम्पदे स्वाहे-
त्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेदायतनाय स्वाहेत्यग्ना-
वाज्यस्य हुत्वा मन्थे सम्पातमवनयेत् ॥ ५ ॥

*vasishthāya svāhetyagnānājyasya hutvā manthe sampātam-
avanayet pratishthāyai svāhetyagnāvājyasya hutvā manthe
sampātamavanayet sampade svāhetyagnāvājyasya hutvā manthe
sampātamavanayedāyatanāya svāhetyagnāvājyasya hutvā manthe
sampātamavanayet* 5

Translation :— 'Svāhā to the most excellent :— with these words he should offer a libation of melted butter in the fire and pour the residue into the mash. 'Svāhā to the firm basis'—with these words he should offer a libation of melted butter in the fire and pour

the residue into the mash. 'Svāhā to the abode' — with these words he should offer a libation of melted butter in the fire and pour the residue into the mash. 5

अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपत्यमो नामास्यमा हि
ते सर्वमिदं स हि ज्येष्ठः श्रेष्ठो राजाधिपतिः स मा ज्येष्ठ्यः श्रेष्ठ्यः
राज्यमाधिपत्यं गमयत्वहमेवेहदः सर्वसानीति ॥ ६ ॥

*aiha pratisripyāñjalau manthamādhāya japatyamo nāmā
syamā hi te sarvamidam sa hi jyeṣṭhah shreṣṭho rāja-
adhipathih sa mā jyaishthyam shraishthyam rājyamādhipatyam
gamayatvahamevedam sarvamasāniti* 6

Translation:— Then creeping back (from the fire), and taking the mash in his hands he mutters: 'Thou art 'Ama' by name, for all this whole world is at home in thee, for thou art pre - eminent and the best, the effulgent and sovereign. May thee lead me to the pre - eminence and to the best position, to effulgence and to sovereignty. Let me be all this.' 6

अथ खल्वेतयर्चा पच्छ आचामति तत्सवितुर्वृगीमह इत्या-
चामति वयं देवस्य भोजनमित्याचामति श्रेष्ठः सर्वधातममित्या-
चामति । तुरं भगस्य धीमहीति सर्वं पिबति निर्णिज्य कंसं चमसं
वा पश्चादग्नेः संविशति चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहः
स यदि स्त्रियं पश्येत्समृद्धं कर्मेति विद्यात् ॥ ७ ॥

*aiha khalvatayarchā pacchia āchamati tadsaviturvṛnīmaha
ityāchāmāti vayam devasya bhojanamityāchāmāti shreṣṭham
sarvadhātamamityāchāmāti turam bhagasya dhimāhiti sarvam
pibati nirñijya kamsam chamasam vā pashchādagneh samvishati
charmiṇi vā sthāṇḍile vā cāchamyamo-aprasāhah sa yadi
striyam pashyet samṛddham karmeti vidyāt* 7

Translation :- Then, he takes a sip with this Rik verse at each step (saying), 'We desire the Savitri' he sips a little' (again saying): 'the food of the effulent one', he sips a little. (saying): 'the best and all sustaining', he sips a little. (saying): 'we meditate on the strength of the god', 'he drinks up the whole. Having cleansed the vessel or the cup he sits down behind the fire either on a skin or on the bare ground with speech restrained and with self-possession. If he now sees a woman let him know that his effort had reached fruition.

7

तदेष श्लोको यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु पश्यति समृद्धिं
तत्र जानीयात्तस्मिन् स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने ॥ ८ ॥

*tadesha shloko yadā karmasu kām्यeshu striyam svapneshu
pashyati, samriddhiu tatrajāniyāt tasmin suapnānidarshane,
tasmin svapnanidarshare*

8

Translation :- There is this verse about it : During the performance of the rites for desired result if the performer sees a woman in a dream then he should recognize fulfilment in this vision in a dream —yea, in this vision in a dream.

8

Section 3

श्वेतकेतुर्हारुणोऽयः पञ्चालानां समितिमेयाय तं ह प्रवाहणो
जैवलिरुवाच कुमारानु त्वाशिषति तेत्यनु हि भगव इति ॥ १ ॥

*shvetaketurhārūṇayah panchālānām samitimēyāya tamhā
pravāhano jaivaliruvācha kumārānu tvā-ashishat pitetyanu hi
bhagava iti*

1

Translation :- Once Svetaketu, the grandson of Aruna, came to the assembly of the Panchalās.

Pravahana, the son of Javala enquired him, "My boy, has your father instructed you?" He has indeed, respected sir." 1

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति वेत्थ यथा पुनरावर्तन्तः इति न भगव इति वेत्थ पथोर्देवयानस्य पितृयाणस्य च व्यावर्तनाः इति न भगव इति ॥ २ ॥

vettha yaditoadhi prajāh prayantīti na bhagava iti vetha pathā punayāvartanta iti na bhagava iti vettha pathordeva-yānasya prītriyānasya cha vyāvartanā iti na bhagava iti 2

Translation:- 'Do you know unto what creature go forth hence?'

'No Sir'

'Do you know how they return again?'

'No Sir'

"Do you know the parting of two ways, one leading to the gods and the other leading to the manes?"

"No Sir"

2

वेत्थ यथासौ लोको न सम्पूर्यतः इति न भगव इति वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति नैव भगव इति । ३ ॥

vettha yathāasau loko na sampuryata iti na bhagava iti vettha yathā panchamyāmāhutāvāpah purusha vachaso bhavantīti naiva bhagava iti 3

Translation :- "Do you know why the yonder world is not filled up?"

'No Sir'

'Do you know, how, at the fifth oblation, the liquid oblations come to be designated as man?'

No indeed, Sir"

3

अथानु किमनुशिष्टोऽवोचथा यो हीमानि न विद्यात्कथं
सोऽनुशिष्टो ब्रवीतेति स हायस्तः पितुरर्धमेयाय तं होवाचाननु-
शिष्य वाव किल मा भगवानब्रवीदनुत्वाशिषमिति ॥ ४ ॥

*athānu kimānushishto-avochathā yo himāni na vidyāt katham
so anushishto bruviteti sa hāyastah piturardhameyāya tam
hovāchānanushishya vāva kila mā bhagavānabravidanu tvā-
shishamiti* 4

Translation:- 'Then why did you say, "I have been instructed?" For, how can he who does not know these things say, "I have been instructed?" He was distressed and came to his father's place and said to him, 'Revered sir, without having taught me properly you said, "I have taught you"'. 4

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीतेषां नैकञ्चनाशकं
विवक्तुमिति स होवाच यथा मा त्वं तदैतानवदो यथाहमेषां नैकञ्चन
वेद यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥ ५ ॥

*pancha mā rājanyabandhuh prashnānaprākshīt teshām
naikanchanāshakam vivaktumiti sa hovācha yathā mā tvam
tadaitānavado yathā - ahameshām naikanchana veda yudya-
amimānavedishyam katham te nāvakshyamiti* 5

Translation:- Five questions, a fellow of the princely class has asked me. I was not able to explain even one of them.' He (the father) said, "As you stated to me these questions I do not know even one of them. If I had known them, how should I not have taught them to you?" 5

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हाञ्चकार स ह
प्रातः समाग उदेयाय तं होवाच मानुषस्य भगवन्गौतम वित्तस्य
वरं वृणीथा इति स होवाच तवैव राजन्मानुषं वित्तं यामेव कुमार-
स्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति स ह कृच्छी बभूव ॥ ६ ॥

*sa ha gautamo rājno - ardhameyāya tasmai ha prāptāy-
ārhanchakāra sa ha prātaḥ sa bhāga udeyāya tam hovācha
mānushasya bhagavan gautama vittasya varam vrinithā iti sa
hovācha tavaiva rājan mānusham vittam yāmeva kumārasyānte
vāchamabhāsathāstāmeva me bruhiti sa ha kricchivabhuva 6*

Translation :- Then Gautama went to the king's place. When he arrived, the king made reverential offerings to him. 'In the morning he presented himself to the king when he was in the assembly. The king said to him, 'O revered Gautama, you may choose for yourself a boon of human wealth.' Then he said, "Human wealth be yours, O king! The words which you said to my boy." The king felt embarrassed.

Purport :- As it was not proper for a Kshatriya to instruct a Brāhmaṇa anything about the philosophy and religion. So the king felt embarrassed. 6

तं ह चिरं वसेत्याज्ञापयाञ्चकार तं होवाच यथा मा त्वं
गौतमावदो यथेयं न प्राक्त्वत्तः पुरा विद्या ब्राह्मणान्गच्छति तस्माद्
सर्वेषु लोकेषु क्षत्रस्यैव प्रशंसनमभूदिति तस्मै होवाच ॥ ७ ॥

*tam ha chiram vasetyājñāpayāanchakāra tam hovācha yathā
mā tvam gautamāvado yatheyaṁ na prāk tvattah purā vidyā
brāhmaṇān gacchati tasmādu sarveshu lakeshu kshātrasya
prashāsanamabhuditi tasmal hovācha 7*

Translation:- 'Wait a while,' he commanded him. Then he said to him, "As to what you have told me, Gautama this knowledge has never reached the Brāhmanas before you; therefore in all the worlds the rule (this teaching) belonged to the Kshatriya class only, then he said to him.

Purport:- Brāhmana Gautama approached for certain knowledge to a Kshatriya king Pravāhana Jaivāli who says: "This knowledge has never reached the Brāhmanas before you; the knowledge belonged to the Kshatriya class only" and then he narrated all about it in the next 4th to 10th sections. But what we find there, nothing of spiritual lesson concerned with soul but merely a lesson all about rituals for attaining Punyaloka or celestial regions. A true Brāhmana is always interested in Brahmajnāna. Therefore the king rightly said, "Here to before the Brāhmins were not learning this whereas it was only the Kshatriyas who were interested and also performed rites for Punyaloka; anyhow as you are interested I shall speak all about this to you." 7

Section 4

असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो
धूमोऽहरचिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥ १ ॥

*asau vāva loko gautamāgnistasyāditya eva samidrashmayo
dhumoahararchishchandramā angārā nakshatrāṇi visfuliṅgāḥ 1*

Translation:- The yonder world is indeed, O Gautama, is a sacrificial fire. For that, sun is the fuel, the rays, the smoke, the day is the flame; the moon is the embers and the stars are the sparks. 1

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो
राजा सम्भवति ॥ २ ॥

*tasminnetasminnagnau devāh shraddhām juhvati tasyā
āhuteh somo rājā sambhavati* 2

Translation:- In this fire the gods offer oblation
of faith. Out of that oblation king Soma arises.

Purport:- The oblation offered in rites like
Agnihotra make the sacrificers rise through their
offerings to heavenly worlds and attain there as their
reward a nature like that of Soma. 2

Section 5

पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदम्रं धूमो विद्युदर्चि-
रशनिरङ्गारा हृदनयो विस्फुलिङ्गाः ॥ १ ॥

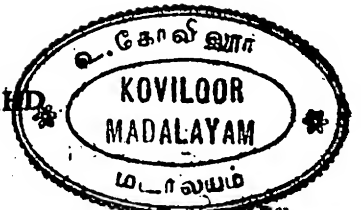
*parjanya vāva gautamāgnistasya vāyureva samidabhram
dhumo vidyudarchirashanirangārā hrādanayo visfulingāh* 1

Translation:- The rain-god, verily, O Gautama,
is a sacrificial fire. For that, wind is the fuel; mist is
the smoke ; lightning is the flame ; the thunder - bolt
is the embers, and hailstones are the sparks. 1

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति तस्या आहु-
तेर्वर्षः सम्भवति ॥ २ ॥

*tasminnetasminnagau devāh somam rājānam juhvati tasyā
āhutervarsham sambhavati* 2

Translation:- In this fire the deities offer the
oblation of king Soma. Out of that oblation arises
rain. 2



Section 6

पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो
धूमो रात्रिरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः ॥ १ ॥

*prithivi vāva gautamāgnistasyāḥ samvatsara eva samidākāśho
dhumo rātrirarchirdisho-angārā avāntaradisho vishphulingāḥ* 1

Translation :- The earth, verily, O Gautama, is the sacrificial fire; for this, the year is the fuel, space is the smoke, the night is the flame, the quarters, the embers and the intermediate directions are the sparks. 1

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नसम्भ-
वति ॥ २ ॥

*tasminnetasminnagnau devā varsham juhvati tasyā āhuter-
annam sambhavati* 2

Translation :- In this fire the deities offer the oblation of rain. From this offering arises food. 2

Section 7

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वा-
र्चिश्चक्षुरङ्गारा श्रोत्रं विस्फुलिङ्गाः ॥ १ ॥

*purusho vāva gautamāgnistasya vāgeva samit prāno dhumo
jihvā-archishchakshurangārāḥ shrotram visphulingāḥ* 1

Translation :- Man, verily, O Gautama, is a safrificial fire. Of that, speech is the fuel, prāna is the smoke, the tongue is the flame, the eye is the embers and the ear is the sparks. 1

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुते रेतः
सम्भवति ॥ २ ॥

*tasminnetasminnagnau devā annam juhvati tasyā āhute retah
sambhavati* 2

Translation :- In this fire the deities offer the oblation of food ; from this offering arises semen. 2

Section 8

योषा वाव गौतम प्रिस्तस्य उपस्थ एव समिद्यदुपमन्त्रयते स
धूमो यो नरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गा ॥ १ ॥

*yoshā vāva gautamāgnistasyā upastha eva samid yadupam-
antrayate sa dhumo yonirarchiryadantah karoti te angārā
abhinandā vishphulingāh* 1

Translation :- One's own wife, verily, O Gau-
tama, is the sacrificial fire ; for this, the sexual organ
is the fuel, the invitation is the smoke, the vulva
is the flame, the invitation is the embers and the
pleasure is the sparks. 1

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः
सम्भवति ॥ २ ॥

*tasminnetasminnagnau devā reto juhvati tasyā āhuter garbhah
sambhavati* 2

Translation :- In this fire the deities offer the oblation of semen ; from this offering arises the foetus.

Purport :- Vide Vrihadāranyana Up. VI. 2.13.
the esoteric meaning of these two mantras are given
by Sri Madhvāchārya in his Vrid. A. Up. 2

Section 9

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स उल्वा-
वृतो गर्भो दश वा नव वा मासानन्तः शयित्वा यावद्वाथ जायते ॥

*Ittu panchamyāhutāvāpah purushavachaso bhavantīti sa
ulvāvrito garbho dasha vā nava vā māsānantah shayitvā
yāvadvā-atha jāyate* 1

Translation :- Thus at the fifth oblation water comes to be designated as man. This foetus enclosed in the membrane, having lain inside for nine or ten months and then is born. 1

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति
यत एवेतो यतः सम्भृतो भवति ॥ २ ॥

*sa jāto yāvadāyusham jivati tam pretam diṣṭhamitoagnaya
eva haranti yata eveto yatah sambhuto bhavati* 2

Translation :- When born, he lives to the length of his life. When he is departed, they (relatives) carry him to the fire of the funeral pile from which indeed he came, from which he arose.

Purport :- So in all these previous few lessons it is clearly referred to the material condition of a being. The purpose is to create dispassion by showing the accompanying sufferings and transitoriness of all these. 2

Section 10

तद्य इत्थं विदुः ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभि-
सम्भवन्त्यर्चिषोऽहं ह्यहं आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्वदुःखेति
मासास्तान् ॥ १ ॥

*tad ya ittham vidur ye cheme aranye shraddhā tapa ityu-
pāsate te archishamabhisambhavantyarchisho aharahna āpu-*

*yamānapakshamāpuryamānapakshād yān shadudanneti māsām-
stān* 1

Translation :- 'So those who know this and those who in the forest keep the thought on faith as ansterity go to light and from light to day, from day to the bright half, from bright fortnight to those six months during which the sun travels northwards. 1

मासेभ्यः संवत्सराः संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्र-
मसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः
पन्था इति ॥ २ ॥

*māsehbyah samvatsaram samvatsarādādityamādityācchan-
dramasam chandramaso vidyutam tat purusho amānavah sa
enān brahma gamayatyeshā devayānah panthā iti* 2

Translation :- From these months of the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There, there is a person who is non-human. He leads them to Brahmā. This is the path leading to the gods.

Purport :- In the Ric Veda (1.72.7.) we find :- "Thou (Agni) hast become the unwearied messenger, the bearer of oblation." The path on which the sacrifices were taken to the heavenly world becomes the path by which the sacrificer himself ascended to the world of gods.

Whether one is a recluse or a houshold the follower of this ritualistic path may go unto Prajāpati. In this section of Chāndogya through Shradhā, faith as austarity they follow but this is quite different from Vrihadāranayaka's VI 2.15. mantra where

shrāddhām satyamupāsate...and final gain is Parāh-parāvato vasanti and they never return. 2

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति धूमाद्रात्रिः रात्रेरपरपक्षमपरपक्षाद्यान् षड्दक्षिणैति मासा स्तान्नैते संवत्सरमभिप्राप्नुवन्ति । ३ ॥

atha ya ime grāma ishtā purte dattamityupāsate te dhumamabhisambhavanti dhumāndrātrim rāteraparapakshamaparapakshād yān shad dakshinaiti māshāmstān naite samvatsaramabhiprāpnuvanti 3

Translation :- But those house-holders who do sacrifices and works of public utility and charitable acts pass into the smoke, from smoke to night, from night to the dark-fortnight from dark-fortnight to those months during which the sun travels southward but they do not reach God (*Samyag vatsau ramayati iti : Samvatsara*).

Purport :- The previous one was Vedic ritual which leads one to the worlds of god upto the height of Prajāpati. Whereas one who does not follow the Vedic rituals but does philanthropic works—such a person can go after the death upto the region of manes (fathers) and gradually to the region of the moon. 3

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥ ४ ॥

māsebhyaḥ pitrilokam pitrilokādākāśamākāśācchachandramasameśha somo rājā taddevānāmannam tam devā bhakshayanti 4

Translation :- From those months they go into the world of the manes to ākāsha, from ākāsha to the moon. This moon is king Soma. That is the food to the gods. The gods eat that.

Purport :- They become the servant of the gods in that world of moon. Two paths are referred : one *devayāna* and other *pitriyāna*. Those who perform Panchāgni-sacrifices they after death as per the merit of their sacrifices go to the yonder worlds and may go upto the world of Prajāpati by the highest merit of Vedic sacrifice. Whereas those who do not follow the Vedic sacrifices but are of pious disposition by dint of their virtuous karma may go upto the world of moon. The Vedic sacrificers are reborn after the exhaustion of their acquired merit; they are born as Brāhmins; whereas those who go to moon-god they on their return when born on earth get the chance of companionship of such pious Brāhmins as their servants. 4

तस्मिन् यावत्सम्पातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते यथेत-
माकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं भवति । ५॥

*tasmin yāvat sampātamushitvā - athaitamevādhvānam puna-
rniivartante yathetamākāshamākāshādvāyum vāyurbhutvā dhumo-
bhavati dhumo'bhutvābhram bhavati* 5

Translation :- 'Having dwelt there as long as there is residue they return again by that course by which they came to ākāsha, from ākāsha into air, and after having become air they become the smoke; after becoming smoke, they become mist. 5

अम्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह ब्रीहियवा
ओषधिवनस्पतयस्तिलाषा इति जयन्तेऽतो वै खलु दुर्निप्रयतरं यो
यो ह्यनन्ति यो रेतः सिञ्चति तद्भूय एव भवति ॥ ६ ॥

*Abhram bhutvā meghe bhavati meghe bhutvā pravārshati
ta iha bṛihiyavā auśadhivanaspatayastilamāśā iti jāyante-ato
vai khalu durnishprāpataram yo yo hyannamatti yo retah
sinchati tadbhūya eva bhavati ॥* 6

Translation :— After having become mist, they become cloud, they fall as rains. Then they are born here as rice and barley, as herbs and trees, as sesame plants and beans. Thence, verily, indeed, it is extremely difficult to get released from thence for only if some one eats them as food and emits them as semen, they develop further. 6

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमा-
पद्येरब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह कपूय-
चरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरश्वयोनिं वा सुकरयोनिं
वा चण्डालयोनिं वा ॥ ७ ॥

*Tad ya iha ramaniyacharanā abhyāśho ha yatte ramaniyām
yonimāpadyeran brāhmanayonim vā kshatriya yonim vā vaiśhya
yonim vātha ya iha kapuyacharanā abhyāśho ha yatte kapuyām
yonimāpadyeran shvayonim vā sukarayonim vā chondālayonim
vā ॥* 7

Translation :— Accordingly for those who have good merit of their previous actions the prospect is, indeed, that they quickly attain a good birth, the birth of a Brāhmin, the birth of a Kshatriya, or the birth of a Vaishya. But those who are of stinking conduct attain an evil birth, the birth of a dog, the

birth of a hog or the birth of a Chandāla (an out-caste). 7

अथैतयोः पथोर्न कतरेणच न तानीमानि क्षुदाप्य सकृदावर्तीनि
भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयं स्थानं तेनासौ लोको
न सम्पूर्यते तस्माज्जुगुप्सेत तदेष श्लोकः ॥ ८ ॥

*Athaitryoh pathorna katarena cha na tānimāni kshudrānya
sakridāvartini bhutāni bhavanti jāyasva mriyasvetyetattṛtīyam
sthānam tenāsau loko na sampuryate tasmājjugupseta tadesha
shlokaḥ ॥* 8

Translation :- But on neither of these two ways are those small creatures which are continually revolving (about them it is said) 'born, and die'—there is a third state. By this it becomes that state which never ends. Therefore one should seek to guard himself. As to this there is this verse :-

Purport :- Those who do not do any meritorious action they continually revolve like little creatures. 8

स्तेनो हिरण्यस्य सुरां पिवश्च गुरोस्तल्पमावसन्ब्रह्महा चैते
पतन्ति चत्वारः पञ्चमश्चाचरःस्तैरिति ॥ ९ ॥

*Steno hiranyasya surām pivamshcha gurostalpamāvasan
brahmahā chaite patanti chatvārah panchamashchācharamstaiḥ -
iti ॥* 9

Translation :- One who steals gold, drinks wine, dishonours the teacher's bed, and kills a Brāhmaṇa—all these four sink downward in the scale, and the fifth, he who consorts with them.

Purport :- Bhāgavata says¹ following four places are the resorts for Kali (i) place of gambling, (ii) wine and other intoxication, (iii) lustful women and (iv) shambles—the hotbeds of the four vices and the fifth is gold. Thus falsehood, intoxication, passion and slaughter with animosity as the fifth. 9

अथ ह य एतानेवं पञ्चाग्नीन्वेद न सह तैरप्याचरन्पाप्मना
लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद । १० ॥

*Atha ha ya etānevam panchāgnin veda na saha tairapyā-
charan pāpmanā lipyate shuddhah putah punyaloko bhavati ya
evam veda ya evam veda ॥* 10

Translation :- But he who knows these five fires, thus, eventhough he associates with those sinners is not tainted by sin. He who knows these thus becomes cleansed and pure and obtains the meritorious world—yea, he who knows thus.

Purport :- This statement is merely to extol the merit of Vedic sacrifices and absolutly not as such to allow association with such sinful undesirable persons. Bhāgavata says:² 'Even the wise who is adept in scriptural lore is subdued by the senses. No other association is so distressing and infatuating as that of women and those that lustfully consort with them.'

10

1. Bh. I. 17. 38-39

2. Bh. IX. 19:17, IX. 14:30

Section 11

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिन्द्रद्युम्नो भाह्ल-
वेयो जनः शर्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैने महाशाला महा-
श्रोत्रियाः समेत्य मीमांसां चक्रुः को न आत्मा किं ब्रह्मेति ॥ १ ॥

*Prāchinoshāla Aupamanyavah Satyayajnah Paulushirindrad-
yumno Bhāllavevo janah Shārkārākshyo budila āshvatarāshviste
haite mahashāla mahāshrotriyāḥ sametya mimāmsām chakruh
ko na ātmā kim brahmeti ॥* 1

Translation :- Prāchinashāla, the son of Upamanyu, Satyayajna, the son of Pulusha, Indradyumna, son of Bhāllavi, Jana, the son of Sarkārāksha and Budila, the son of Ashatarashva—these five great householders, and great Vedic scholars, having come together held a discussion on 'what is our ātmā and who is Brahman ?' 1

ते ह सम्पादयाञ्चक्रुर्दालको वै भगवन्तोऽयमारुणिः सम्प्रती-
ममात्मानं वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति तं हाभ्या-
जग्मुः ॥ २ ॥

*Te ha sampādayāñchakruruddālako vai bhagavanto -
ayamārunih sampratimamātmānam vaishvānaramadhyeti tam
hanṭābhyāgacchāmeti tam hābhyājagmuh ॥* 2

Translation :- They then agreed among them-
selves verily, sirs, Uddālaka Āruni here knows well
this Vaishvanara Ātmā (universal), come, let us go
unto him. They then went to him. 2

स ह सम्पादयाञ्चकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रो-
त्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासा-
नीति ॥ ३ ॥

Sa ha sampādayāñchakāra prakshyanti māmime mahāśhālā mahāshrotriyaśtebhyo na sarvamiva pratipatsye hantā - amanya-mabhyanushāsāniti ॥

Translation :- Uddālaka reflected, 'These great householders and great Vedic scholars are going to question me; but possibly I shall not be able to tell them everything. However, let me direct them to another preceptor.

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः सम्प्रतीममात्मानं
वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति तं हाभ्याजग्मुः ॥ ४ ॥

Tān hovāchāshvapatirvaibhagavanto - ayam kaikeyah sam-pratimamātanam vaishvānaramadhyeti tam hantābhya gacchāmeti tam hābhyājagmuh |

Translation :- Then he said to them: 'Verily sirs, Ashvapati Kaikeya is now studying this universal Ātman. Come! let us go to him'. Then they went to him.

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयाञ्चकार स ह प्रातः
सञ्जिहान उवाच न मे स्तेना जनपदे न कदर्यो न मद्यपो नानाहि
ताग्निर्नाविद्वान्न स्वैरी स्वैरिणो कुतो यक्ष्यमाणो वै भगवन्तोऽहमस्मि
यावदेकैरस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो दास्यामि
वसन्तु भगवन्त इति ॥ ५ ॥

Tebhyo ha prāptebhyah prithagarhāṇi kārayāñchakāra sa ha prātaḥ sanjihāna uvācha-na me steno janapade na kadaryo

*na madyapo nānāhitāgnīrnāvidvānna svalrī svalrīnti kutah
yākshyamāno vai bhagavanto - ahamasmi yāvad-kaikasmā rītvije
dhanam dāsyāmi tāvadbhagavadbhyo dāsyāmi vasantu bhagavanta
iti ||* 5

Translation :- When they arrived, the king arranged for each of them separately a welcome with suitable obeisance. Next morning on getting up from bed, he said to them, 'in my kingdom there is no thief, no miser, nor a drunkard, no man without a sacrificial fire, no ignorant person, no adulterer, much less an adulteress. I am going to perform a sacrifice; venerable sirs, As much wealth I shall give to each priest so much wealth I will give to you, sirs. Please remain here sirs.'

ते होचुर्येन हैवार्थेन पुंश्चरेत्तं हैव वदेदात्मानमेवेमं
वैश्वानरं सम्प्रत्यध्येषि तमेव नो ब्रूहीति ॥ ६ ॥

*Te hochuryena haivārthēna purushashcharettam haiva
vadedātmānamevemam vaishvānaram sampratyadhyeshi tameva
no brūhīti ||* 6

Translation :- Then they said 'The purpose for which a man comes, that indeed he should speak. At present, you know the Universal Ātman. Tell us indeed about that'.

तान्होवाच प्रातर्वहः प्रतिवक्तास्मीति ते ह समित्पाणयः पूर्वाह्णे
प्रतिचक्रमिरे तान्हानुपनीयवैतदुवाच ॥ ७ ॥

*Tān hovācha prātarvah prativaktāsmīti te ha samitpāṇayah
purvahne pratichakramire tān hānupaniyavaitaduvācha ||* 7

Translation :- The king said to them 'I shall answer you in the morning'. In the morning, they

approached him with sacrificial fuel in their hands. The king without first initiating them as pupils spoke to them.

Purport :- Here the group who approached the king were Brāhmīns and were already initiated into Vedic learning earlier in their life, so the king instructed them directly without any formalities. 7

Section 12

औरमन्यव कं त्वमात्मानमुपास्स इति दिवमेव भगवो राज-
निति हावाचैष वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपास्से
तस्मात्तव सुतं प्रसुतमासुतं कुले दृश्यते ॥ १ ॥

*Aupamanyava kam tvamātmānamupāssa iti divameva bhagavo
rājanniti hovāchaisha vai sutejā ātmā vaiśvānaro yam
tvamātmānamupāsse tasmāttava sutam prasutamāsutam kule
drishyate ॥* 1

Translation :- 'Aupamanyava; Whom do you meditate as the Ātman?' 'The 'divam' only, venerable king'; he (Prachinashāla) said, "The Universal Ātman is, verily, that most Effulgent One Who shines forth. Therefore Soma is seen pressed out and continually pressed out in your family. 1

अत्स्यन्न पश्यसि प्रियमत्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्म-
वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते मूर्धा त्वेष आत्मन
इति होवाच मूर्धा ते ऽपतिष्यन्नमां नागमिष्य इति ॥ २ ॥

*Atsyannam pashyasi priyamattyannam pashyati priyam
bhāvatyasya brahmavarchasam kule ya etamevātmānam vaiś-
vāṇaramupāste mūrdhātesha ātmana iti hovācha mūrdhā te
vyapatishyad yannām nāgamishya iti ॥* 2

Translation:- You eat food you see what is pleasing. He eats food, he sees what is pleasing. There is eminence in sacred knowledge in the family of him who meditates upon the Universal Ātman thus. That, however, is only the head of the Ātman, said he. 'Your head would have been fallen off, if you had not come to me'.

Purport:- Here also about the Soma-Yajna and its result are spoken. There are three type of Soma-Yajnas viz. Jyotishtoma, Ahina and Satra. So the king is telling that people of your (Aupamanyava) family are devoted to sacrifices. 2

Section 13

अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्यं कं त्वमात्मान-
मुपास्स इत्यादित्यमेव भगवो राजन्निति होवाचैष वै विश्वरूप आत्मा
वैश्वानरो यं त्वमात्मानमुपास्से तस्माच्च बहु विश्वरूपं कुले
दृश्यते ॥ १ ॥

*Atha hovācha satyayajnam paulushim prāchinayogya kam
tvamātmānamupāssa ityādityameva bhagavo rājanniti hovāchaisha
vai vishvarupa ātmā vaishvānaro yam tvamātmānamupāsse
tasmāttava vahu vishvarupam kule drishyate ॥* 1

Translation:- Then the king said to Satyayajna Paulushi, 'O Prachinayogya, 'On Whom do you meditate as the Ātman?'. The 'Adityam' indeed sir, said he. 'The Universal Ātman is verily, that manifold-One Whom you meditate as the Ātman. Therefore much of all sorts is seen in your family.' 1

प्रवृत्तोऽश्वतरीरथो दासीनिष्कोऽत्स्यन्नं पश्यसि प्रियमस्वकी
पश्यति प्रिय भवत्यस्य ब्रह्मवर्चस कुले य एतमेवमात्मानं वैश्वा-
नस्युपास्ते चक्षुष्ट्वेतदात्मान इति होवाचान्धोऽभविष्यो यन्मा-
नानामिष्य इति ॥ २ ॥

*Pravritto - ashvatariratho dāsinishko atsyannam pashyasi
priyamattyannam pashyati priyam bhavatyasya brahmavarchasam
kūle ya etamevamātmānam vaishvānaramupāste chakshushtve-
tadātmana iti hovāchāndho - abhavishyo yanmām nāgamishyā
iti ॥*

Translation:- So far you are provided with a chariot drawn by a she - mule, a maid servant and a gold necklace. You eat food, you see what is pleasing. He eats food, he sees what is pleasing.' There is eminence in sacred knowledge in the family of him who meditates upon that universal Ātman thus. That, however, is only the eye of the 'Ātman' said he. You would have become blind, if you had not come to me.

Section 14

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्यं कं त्वमात्मानमु-
पास्स इति वायुमेव भगवो राजन्निति होवाचैष वै पृथग्वर्तमात्मा
वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वां पृथग्वलय आयन्ति पृथ-
ग्रथश्रेणयोऽनुयन्ति ॥ १ ॥

*Atha hovāchendraḍyumnam bhāllaveyam vaiyāghrapādyā
kam tvamātmānamupāssa iti vāyumeva bhagavo rājanniti
hovāchatsha vaḥ prithagvartmātmā vaiśvānaro yam tvamātmā-
nāmupāsse tāsmāttvām prithagvalaya āyanti prithagratha-
shrenayo - anuyanti ॥*

Translation :- Then he said to Indradyumna Bhāllaveya: 'Vaiyāghrapadya! Whom do you meditate as the Ātman?' "The Vāyu indeed", sire he said. 'The Universal Ātman is verily that who possesses various paths whom you meditate as the Ātman. Therefore, offerings come to you in various ways; rows of chariots follow you in various ways. 1

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्म-
वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते प्राणस्त्वेष अत्मन
इति होवाच प्राणस्त उदक्रम्य्यन्मां नागमिष्य इति । २ ॥

*Atsyannam pashyasi priyamattyannam pashyati priyam
bhavatyasya brahmavarchasam kule ya etamevamātmānam
vaiśhvānaramupāste prānastvesha ātmana iti hovācha prānasta
udacramishyud yanmām nāgamishya iti ॥* 2

Translation :- You eat food; you see what is pleasing. He eats food; he sees what is pleasing. There is eminence in sacred knowledge in the family of him who meditates on that Universal Ātman thus.

That however, is only the Prāna of the Ātman said he. Your prāna would have departed, if you had not come to me. 2

Section 15

अथ होवाच जनः शार्कराक्ष्यं कं त्वमात्मानमुपास्ते इत्या-
काशमेव भगवो राजन्निति होवाचष वै बहुल आत्मा वैश्वानरो यं
त्वमात्मानमुपास्ते तस्मात्त्वं बहुलोसि प्रजया च धनेन च ॥ १ ॥

*Atha hovācha janam shārkārākshya kam tvamātmānamu-
pāssa ityākāshameva bhagavo rājanniti hovāchaisha vai vahula
ātmā vaiśhvānaro yam tvamātmānamupāsse tasmāttvam vahulo-
asi prājayā cha dhanena cha ॥* 1

अत्स्यन्नं पश्यसि प्रियमस्यन्नं पश्यति प्रियं भवत्यस्य
ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानामुपास्ते सन्देहस्त्वेष
आत्मन इति होवाच सन्देहस्ते व्यशीर्यद्यन्मां नागमिष्य इति ॥ २ ॥

*Atsyannam pashyasi priyamattyannam pashyati priyam
bhavatyasya brahmavachasam kule ya etamevamātmānam
vaishvānaramupāste sandehastvesha ātmāna iti hovācha sandehaste
vyashiryad yanmām nāgamishyaiti ॥ 2*

Translation :- Then he said to Janam Shārkar-ākshya, 'on Whom do you meditate as the Ātman?' He replied: 'Ākāsha only, sire'. He (the king) said: 'The Ātman you meditate on, is the Universal Ātman that expanded one. Therefore you are having the offspring and manifold wealth.'

So you eat food, you see what is pleasing. He eats food, he sees what is pleasing. There is eminence in sacred knowledge in the family of him who meditates on that universal Ātman thus. That however is only the body of the Ātman. Your body would have fallen off, if you had not come to me'. 1-2

Section 16

अथ होवाच बुडिलमाश्वतराश्विं वैयाघ्रपद्यं कं त्वमात्मान-
मुपास्स इत्यप एव भगवो राजन्निति होवचैष वै रयिरात्मा
वैश्वानरो यं त्वमात्मानमुपास्से तस्माच्च रयिमान्पुष्टिमानसि ॥ १ ॥

*Atha hovācha vudilamāshvatarāshvīm vaiyāghrapadya kam
tvamātmānamupāssa ityapa eva bhagavo rājanniti hovāchaisha
vai rayirātmā vaishvānaro yam tvamātmānamupāsse tasmāttvam
rayimān pushtimānasi ॥ 1*

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रिय भवत्यस्य
ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते वस्तिस्त्वेष
आत्मन इति होवाच वस्तिस्ते व्यभेत्स्यद्यन्मां नागमिष्य
इति ॥ २ ॥

*atsyannam pashyasi priyamattyannam pashyati priyam
bhavatyasya brahmavachasam kule ya etamevamātmānam
vaishvānaramupāste bastistvesha ātmana iti hovācha bastiste
vyabhetsyad yannmām nāgamishya iti ॥* 2

Translation :— Then he said to Budila Ashvatar-
āshvi : O Vaiyāghrapadya ! Whom do you meditate
as the Ātman ? ‘Water indeed, sire’, he said. ‘The
Universal Ātman is, verily, that upon which you
meditate and that is known as the wealth’ (*rayi*).
Therefore you are wealthy and thriving.

You eat food, you see what is pleasing. He eats
food, he sees what is pleasing. There is eminence in
sacred knowledge in the family of him who meditates
on that Universal Atman thus. That however, is
only the bladder of the Ātman’ said he. Your
bladder would have burst, if you had not come to
me. 1-2

Section 17

अथ होवाचोद्दालकमारुणि गौतम कं त्वमात्मानमुपास्म
इति पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा वैश्वानरो
य त्वमात्मानमुपास्ते तस्मात्त्वं प्रतिष्ठितोसि प्रजया च
पशुमिश्च ॥ १ ॥

*Atha hovāchoddālakamārunim gautama kam tvamātmāna-
mupāssa iti prithivimeva bhagavo rājanniti hovāchatsha vai*

*pratishthātmā vaiśhvānaro yam tvamātmānamupāsse tasmāttvam
pratishthitoasi prajāyā cha pashubhishcha ॥* 1

अत्स्यन्नं पश्यसि प्रिय स्यन्नं पश्यते प्रियं भवत्यस्य
ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावात्मन
इति होवाच पादौ ते व्यम्लास्येतां यन्मां नागमिष्य इति ॥ २ ॥

*Atsyannam pashyasi priyamattyannam pashyati priyam
bhavatyasya brahmavarchasam kule ya etam evamātmānam
vaiśhvānaramupāste pādau tvetāvātmana iti hovācha pādau te
vyamlāsyetām yamā nāgamishya iti ॥* 2

Translation :— Then he said to Uddālaka Aruni,
‘Gautama ! Whom do you meditate as the Ātman ?’

‘The earth indeed, O king’, he said. The Universal Ātman is, verily, that support, Whom you meditate as the Ātman. Therefore you are supported with offspring and cattle. You eat food, you see that is pleasing. He eats food, he sees what is pleasing. There is eminence in the sacred knowledge in the family of him who meditates on the Universal Ātman as such. That however is only the feet of Ātman’, said he. Your feet would have withered away if you had not come to me’.

1-2

Section 18

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं
विद्वान्सोऽन्नमत्थ यस्त्वेतमेवं प्रादेशमात्रमभिनिमानपात्मानं
वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूषु सर्वेष्वाम्भस्वन्न-
मसि ॥ १ ॥

*Tān hovāchaite vai khalu yuyam prithagivemamātmānam
vaiśhvānaram vidvāmsōannamattha yastvetamevam prādeśhamā-*

*tramaabhivimānamātmānam vaishvānaram upāste sa sarveshu
lokeshu sarveshu bhuteshu sarveshvātmasyannamiti ||* 1

Translation :- Then he said to them, 'verily, indeed, you eat food; knowing this Universal Ātman differently, as if He is manifold. But one who meditates upon the Universal Ātman as a whole, as Immanent and Transcendent finds Him as food in all worlds, in all the beings and in all the selves.

Purport :- (i) *Pradeshāmātra*: Generally it refers to Indwelling Monitor - Self as immanent. (ii) *Abhivimāna*: Here is Transcendental Feature of the Divinity. So those five learned Brāhmanas who went for Brahmajnāna and ātmajnāna, first they spoke about their respective meditation upon the Universal Brahman through their Soma yajna-sacrifices. They identified this Vaishvānara - Ātman with *divi, āditya, vāyu, ākāsha, water and earth* representing them as head, eye, prāna, body, bladder and feet respectively. This shows that they were after the material gains and they knew this Vaishvānara Ātmā none but the phenomenal powers which have got certain control over the functioning of the senses. But the king advises them that it is the Lord Who is the Substratum of everything. One who observes His Immanence and Transcendence he alone can enjoy food (Bliss) in all the worlds. He finds Lord's superintendence in all the beings and in all the selves. 1

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धेव सुतेजाश्चक्षु-
विश्वरूपः प्राणः पृथग्ब्रह्मात्मा सन्देहो बहुलो बस्तिरेव रुचिः

पृथिव्ये पादावुर एव वेदिर्लोमानि बहिर्हृदयं गार्हपत्यो मनोऽ-
न्वाहार्यपचन आस्यमाहवनीयः ॥ २ ॥

*Tasya ha vā etasyātmā vaishvānarasyamurdhaiva
sutejāshchakshurvishvarupah prānah prithagvartmātmā sandeho
vahulo vastireva rayih prithivyeva pādāvura eva vedirlomāni
varhahridayam gārhapatyō mano - anvāharya - pachana āsyamā-
havanīyah ॥*

2

Translation :- The brightly shining heaven is indeed, the head of that Universal Ātman. The manifold sun is His eye. That which possesses various paths i.e. the wind is His breath. The extended space is His body, wealth (water) indeed, is His bladder, the support i.e. the earth is indeed His Feet. The sacrificial area is indeed His breast. The sacrificial grass is His hair. The Gārhapatya-fire is His heart. The Anvāhāryapacana - fire is His mind. The Ahavaniya - fire is His mouth.

2

Section 19

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयं स यां प्रथमामाहुतिं
जुहुयात्तां जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥

*Tad yad bhaktam prathamamā gacchet taddhomīyam sa
yām prathamāmāhutīm juhuyāt tām juhuyāt prānāya svāhetti
prānastripyati ॥*

1

Translation :- Therefore, the first food should be offered. The first oblation which he would offer he should offer it with the mantra, 'svāhā to the prāna-breath, thereby prāna-breath is satisfied.

1

प्रणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्यत्या-
दित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किञ्च द्यौश्चादित्यश्चा-
धितिष्ठतस्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा
ब्रह्मवर्चसेनेति ॥ २ ॥

*Prāṇe tripyati chakshustripyati chakshushi tripyatyāditya-
stripyatyāditye tripyati daustripyati divi tripyantyaṁ yat kincha
daushchādityashchādhitishthatastat tripyati tasyānu triptim
tripyati prajayā pashubhirannā-dyena tejasa brahmavarcha-
seneti |* 2

Translation :- The prāṇa being satisfied, the
eye is satisfied. The eye being satisfied, the sun is
satisfied. The sun being satisfied, the heaven is
satisfied. The heaven being satisfied, whatever is
under heaven and the sun is satisfied. Through its
satisfaction the eater himself is satisfied. He is
satisfied also with offspring, cattle, food, lustrous
body with eminence in sacred knowledge. 2

Section 20

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्व्यानाय स्वाहेति
व्यानस्तृप्यति । १ ॥

*Atha yām dvitīyām juhuyāttām juhuyāt vyānāya svāheṭi
vyānastripyati |* 1

व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति
चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किञ्च दिशश्च
चन्द्रमश्चाधितिष्ठन्ति तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया
पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

*Vyāṇe tripyati shrotram tripyati shrotre tripyati chandramā-
stripyati chandramasi tripyati dishastripyanti dikshutripyantīṣhu*

*yāt kincha dishashcha chandramāshchādhitishthanti tat tripyāti
tasyānu triptam tripyati prajayā pashubhirānādyena tejasā
brahmavarchaseneti ||* 2

Translation :- When he offers the second oblation he should offer it with the mantra, 'svahā to vyānā'; thereby vyāna is satisfied. Vyāna-breath being satisfied, the ear is satisfied; the ear being satisfied, the moon is satisfied; the moon being satisfied, the quarters are satisfied. Then things under moon and the quarters are satisfied. Through its satisfaction, the eater himself is satisfied. He is satisfied also with offspring, cattle, food, lustre of body with eminence in sacred knowledge. 2

Section 21

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपान-
स्तुप्यति || १ ||

*Atha yām tritīyām juhuyāt tām juhuyādapānāya svāhety-
apānastripyati ||* 1

अपाने तृप्यति वाक् तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यग्नौ
तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किञ्च पृथिवी
चाग्निश्चाधिष्ठितस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिर-
न्नाद्येन तेजसा ब्रह्मवर्चसेनेति || २ ||

*apāne tripyati vāk tripyati vāchi tripyantyaāmagnistripya-
tyagnau tripyati prithivī tripyati prithivyām tripyantyaām yat
kimcha prithivī chāgnishchādhitishthatastat tripyati tasyānu
triptim tripyati prajayā pashubhirānādyena tejasā brahmavar-
chaseneti ||* 2

Translation :- When he offers the third oblation, he should offer it with the mantra, 'svāh ā' to apāna,

thereby apāna is satisfied. Apāna being satisfied speech is satisfied; speech being satisfied, fire is satisfied; fire being satisfied, whatever is under the earth and fire is satisfied. Through its satisfaction, the eater himself is satisfied. He is satisfied also with offspring, cattle, food and lustre of body with eminence in sacred knowledge. 1-2

Section 22

अथ यां चतुर्थी जुहुयात्तां जुहुयात्समानाय स्वाहेति
समानस्तृप्यति ॥ १ ॥

*Atha yām chaturthīm juhuyāt tāṁ juhuyāt samānāya
svāheti samānastripyati ॥* 1

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति
पर्जन्ये तृप्यति विद्युतृप्यति विद्युति तृप्यन्त्यां यत्किञ्च विद्युच्च
पर्जन्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्ति तृप्यति प्रजया पशुभिर-
न्नाद्येन तेजसा ब्रह्मवर्चसेनेति । २ ॥

*samāne tripyati manastripyati manasi tripyati parjanyas-
triptyati parjanye tripyati vidyut-triptyati vidyuti tripyantyaṁ
yat kincha vidyut cha parjanyas-chādhitishthatah tat tripyati
tasyānu triptim tripyati prajāyā pashubhirannādyena tejasā
brahmavarchaseneti ॥* 2

Translation :— Then as he offers the fourth oblation, he should offer it with the mantra 'svāhā to Samāna', therefore Samāna is satisfied. Samāna being satisfied, the mind is satisfied. The mind being satisfied, Parjanya is satisfied, lightning is satisfied; lightning being satisfied, whatever is under lightning and Parjanya is satisfied. Through its satisfaction,

the eater himself is satisfied. He is satisfied also with offspring, cattle, food and lustre of body with the eminence of sacred knowledge. 1-2

Section 23

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदान-
स्तृप्यति ॥ १ ॥

*Atha yām panchamim juhuyāt tām juhuyādudānāya
svāhetyudānastripyati ॥ 1*

उदाने तृप्यति त्वक्तृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति
वायौ तृप्यत्याकाशस्तृप्यत्याकाशे तृप्यति यत्किञ्च वायुश्चाकाश-
श्चाधितिष्ठतस्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिर-
न्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

*Udāne tripyati tvak tripyati tvachi tripyantyaām vāyustri-
pyati vāyau tripyatyākāshastripyatyākāshe tripyati yat kincha
vāyush chākāshashchādhitishthatastat tripyati tasyānu triptim
tripiyati prajayā pashubhirannādyena tejasā brahmavachaseneti ॥ 2*

Translation :— Then, when he offers the fifth oblation, he should offer it with the mantra, 'svāhā to Udāna', thereby Udāna is satisfied ; Udāna being satisfied the skin is satisfied; the skin being satisfied, the air is satisfied, the air being satisfied, ākāsha is satisfied, ākāsha being satisfied, whatever is under the air and ākāsha is satisfied. Through its satisfaction the eater himself is satisfied. He is satisfied also with offspring, cattle, food and lustre of body with the eminence in sacred knowledge. 1-2

Section 24

स य इदमविद्वानग्निहोत्रं जुहोति यथाङ्गारानपोक्ष मस्मनि
जुहुयात्तादृक् तत्स्यत् ॥ १ ॥

*Sa ya idamavidvānagnihotram juhotti yathā-angārānapohya
bhasmani juhuyāt tādrik tat syāt ॥* 1

Translation:— If one without knowing this, offers the Agnihotra-sacrifice—that would be just like a man removing the live-embers and pouring the oblation on the ashes. 1

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु
सर्वेषु भूतेषु सर्वेष्व्वात्मसु हुतं भवति ॥ २ ॥

*Atha ya etadevam vidvānagnihotram juhotti tasya sarveshu
lokeshu sarveshu bhuteshu sarveshvātmāsu hutam bhavati ॥* 2

Translation:— But if one offers the Agnihotra-sacrifice knowing it thus, his offering is made in all the worlds, in all beings and in all the selves. 2

तद्यथेषीकातूऋग्रौ प्रोतं प्रदूयेतैवः हास्य सर्वे पाप्मानः
प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ ३ ॥

*Tad yatheshikātulamagnau protam praduyetaivam hāsyā
sarve pāpmānah praduyante ya etadevam vidvānagnihotram
juhotti ॥* 3

Translation:— So, as the top of a reed laid on a fire would be burned up, even so, are burned up all the evils of him who offers the Agnihotra-sacrifice knowing it thus. 3

तस्मद् ह वैविद्यद्यपि चण्डाला योच्छिष्टं प्रयच्छेदात्मनि हैवास्य
सहैश्वानरे हुतः स्यादिति तदेष श्लोकः ॥ ४ ॥

*Tasmādu haivamyid yadyapi chandālāyocchishtam prayac-
chedātmani haivāsyā tadvaishvānare hutam syāditi tadesha
shlokaḥ ॥* 4

Translation :- And therefore, if one who knows this should offer the remnant of his food to a Chandāla, then it would be offered in the Vaishvānara Atman. On this there is the following verse—

Purport :- Shāstra does not permit to offer leavings of one's food even to a Chandāla. If any body does that he incurs sin. So the injunction is to be understood that the remnant of sacrifice should be offered unto the Chandāla rather, the sacred knowledge should be imparted to all the deserving persons including a Chandāla. 4

यथेह क्षुधिता बाला मातरं पथुपासते एव सर्वानि
भूतान्यग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत इति ॥ ५ ॥

*Yatheha kshudhitā vālā mātaram paryupāsate evam sarvāni
bhūtānyagnihotramupāsata ityagni hotramupāsata iti ॥* 5

Translation :- Just as hungry children sit around their mother, even so all beings sit around the fire of sacrifice. They sit around the fire of sacrifice.

Purport :- After the performance of a sacrifice the Prasāda must be served to one and all.

What we have understood now in this chapter is that a Kshatriya (king) has got faith in divinity but his performances are for ephemeral gains. So his faith is in yajna for which he invites the Brāhmin-

priest to offer oblations to the satisfaction of demi-gods who being pleased bestow material prosperity. At the sametime he knows that these gods are presided over by one universal Ātman whose splendour pervades over all beings including gods of the phenomena. Those learned Brahmins who went to the king were the ritualistic-priests who all approached the king for the performance of the sacrifices that were undertaken by the king. Absolutely these Brahmins were not Brahmajnas nor they had learnt any knowledge true to the sense about the Transcendental Aspect of Brahman. So we find in this chapter how a pious life is to be led by following the path of ritualistic sacrifices. 5

CHAPTER VI

Section 1

ॐ । श्वेतकेतुर्हारुण्य आस तं ह पितोवाच श्वेतकेतो वस
ब्रह्मचर्यम् न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव
भवतीति ॥ १ ॥

*Aum shvetaketurhāruneṣya āsa tam ha pitovācha shvetaketo
vasa brahmacharyam na vai somyāsmatkulīno - ananūchya
brahmabandhuriva bhavātīti ॥* 1

Translation :- AUM, there was one Svetaketu Āruneṣya, to him his father said, 'live a life of a Brahmachāri, darling, there, verily was never anyone in our family who did not study the Vedas and was only nominally a Brāhmaṇa.' 1

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य
महामना अनूचानमानी स्तब्ध एयाय तं ह पितोवाच श्वेतकेतो
यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमा-
देशमप्राक्ष्यः ॥ २ ॥

*Sa ha dvādashavarsha upetya chaturvīṁśativarṣhaḥ sarvān
vedānadhitya mahāmanā anuchānamāni stabdha eyāya tam iha
pitovācha shvetaketo yannu somyedam mahāmanā anuchānamāni
stabdhoasyuta tamādeshamaprākshyah ॥* 2

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं
नुभगवः स आदेशो भवतीति ॥ ३ ॥

*Yenāshrutam shrutam bhavatyamatam matam - avijnātam
vijñātamiti katham nu bhagavah sa ādesho bhavatiti ॥* 3

Translation :- He then, having become a pupil at the age of twelve, studied all the Vedas and returned at the age of twenty-four, conceited, arrogant and regarding himself as very learned. Then his father said to him, Svetaketu, since you are now so greatly conceited and think yourself learned and proud, did you ask for that teaching (about the Supreme Brahman) through which what is unheard becomes heard, what is not thought of, becomes conceivable and what is not understood becomes known ? "Of what nature, venerable father, is that teaching.?" 2, 3

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वा-
चारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ४ ॥

*Yathā somyaikena mṛitpindena sarvaṁ mṛinmayam vijñātam
syād vāchārambhanam vikāro nāmadheyam mṛittiketyeva
satyam ॥* 4

Translation :- 'Dear darling, just as by one clod of clay everything made of clay may be known, the modification is merely a verbal distinction a name; the reality is just 'clay'. 4

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातः स्याद्वा-
चारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥ ५ ॥

*Yathā somyaikena lohamaninā sarvam lohamayam vijnātam
syād vāchārambhanam vikāro nāmadheyam lohamityeva
satyam ॥* 5

Translation :- 'Dear one, just as by one nugget of gold, all that is made of gold becomes known, the modification is merely a verbal distinction a name; the reality is just gold'. 5

यथासोम्यैकेन नखनिकृन्तनेन सर्वं कार्णायसं विज्ञातः
स्याद्वाचारम्भणं विकारो नामधेयं कृणायसमित्येव सत्यमेव सोम्य
स आदेशो भवतीति ॥ ६ ॥

*Yathā somyaikena nakhanikrintanena sarvam kārshnāyasam
vijnātam syād vāchārambhanam vikāro nāmadheyam krishnāyā-
samityeva satyamevam saumya sa ādesho bhavati iti ॥* 6

Translation :- 'Dear one, just as, by one pair of nail scissors everything made of iron may be known—the modification is merely a verbal distinction a name; the reality is just 'iron'—so my dear is that teaching.' 6

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्व्येतदवेदिष्यन्कथं मे
 नावक्ष्यन्निति भगवांस्त्वेव मे तद्वीत्विति तथा सोम्येति
 होवाच ॥ ७ ॥

*Na vai nunam bhagavantasta etad avedishuh yadd-
 hyetadavedishyan katham me nāvakshyan iti bhagavamstv-
 eva me tad bravitviti tathā saumyeti hovācha ॥ 7*

Translation:— Verily, those honoured men did not know this, for, had they known this, they would not have reserved it from me? Revered father kindly teach me that.'

'Be it so, dear son,' said the father.

Purport:— Guru says: that knowledge of Brahman is that through which what is unheard becomes heard, what is not thought of, becomes conceivable and what is not understood becomes known i.e. having imbibed that wisdom of Truth which is non-approachable through the senses and Supreme makes Himself Manifest to be perceptible to the spiritual senses out of His own prerogative. So it is the intuitive wisdom which gives one the Subjective Realisation of God. A goldsmith out of his artistic skill manufactures gold-ornaments by modifying the gold into various shapes, just as a potter produces clay-products out of clay and a blacksmith makes iron-products out of iron similarly one must look into the Entity Who is the Efficient-cause thereof. Therefore know it certain that it is not out of Prakriti the world is evolved but it is only the intuitionl wisdom that will make us established in our realisation that, That Unheard, Unknown and Un-conceivable Supreme Reality is the

Efficient-Cause of the entire creation and not the Prakriti. As it is only the matter that gets modified and not the maker so also it is the Prakriti who becomes modified and transformed into variegated products but not the Supreme Maker, the God. 7

Section 2

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरस-
देवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva samyedamagra āsidekamevādvitīyam, taddhaika
āhurasadevedamagra āsidekamevādvitīyam tasmādasatah sajjāy-
ata ॥* 1

Translation:— My dear son, in the beginning He (Who is the Cause of everything) alone was without a second. Some people say: in the beginning there was non-existence (of any reality) and there was nothing else. From that non-existence everything became manifest.

Purport:— In the previous chapter there was gross realisation of Universal Ātman. He was known as such representing some powers of the phenomenon. At the very outset of imparting Brahma-jñāna the practical and self-cognitioned teacher clears out the doubt that the cause of the entire creation is that One Reality Who existed even before the universe and He was one only, the One without a Second. That is why he (teacher) specifically refers to the fundamental cause as *edam* and not as *sah*.

There are certain gross materialists who think: how can before creation something could exist. So

they say from non-existent or from nothing everything has come out. Even Māyāvādīs say that from unmanifest Brahman comes out the manifest. They say unmanifest Brahman becomes modified as the universe containing matter and the jivas. All these are misconceptions. We have dealt with it elsewhere therefore we avoid here. This is absurd like a son of a barren woman. One forgets that barrenness and motherhood contradict each other. So creation is not out of absolute non-existence (as Aitareya Up. 1.1.1): 'Before the creation of the universe verily the Brahman (the Supreme Personality of Godhead) along with His Self-some Potency was existent and nothing else remained separately it is to be known that His *Tatasthā-shakti* (jiva-souls) and the *māyā*; His external-Potency were not separately existing but they were within Him. So He, the Self-some Almighty thought, 'let Me create the worlds' (also see the purport of the shloka Ait. Up. 1.1.1.).

1

कुतस्तु खलु सोम्यैव स्यादिति होवाच कथमसतः सज्जा-
येतेति । सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ २ ॥

*Kutastu khalu somyaivam syāditi hovācha kathamasatah
sajjāyeteti satveva somyedam agra āsidekamevādvitīyam ॥ 2*

Translation :- But how, indeed, my darling, could it be thus?" said he, how could from non-existent reality beings be produced. In fact, dear one, in the beginning before the creation there was existence of that Supreme Reality alone—He was one only without a second.

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तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत
बहु स्यां प्रजायेयेति तदपोऽसृजत तस्माद्यत्र क्वच शोचति स्वेदते
वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ३ ॥

*Tadaikshata vahu syām prajāyeyeti tattejo - asrijata tatteja-
aikshata vahu syām prajāyeyeti tadapo - asrijata tasmād yatra
kva cha shochati svedate vā purushastejasa eva tadadhyāpo
jāyante |* 3

Translation:- He, the Supreme glanced upon and potentialised the (inert) Prakriti for evolution of manifold creation as per His design. Now the Prakriti being propelled by the Lord got evolved and gave birth to manifold elements (material), one of them was water that issued forth. Wherever a person is aggrieved or comes into contact with the heat then water is produced. (Though heat and water are of opposite character yet from heat water is produced). From *chit*-Brahman His *a-chit*-Prakriti is formed without any modification of His Ownself.

Purport:- (i) *Tad-aikshata*: the Supreme Brahman through His Self-some Potency glanced upon. Upon what? On inert Prakriti, His external-potency (ii) *vahu syām prajāyeyeti*—He potentialised the inert Prakriti for evolution of manifold creation as per His design. (iii) *tatteja aikshata vahu syām prajāyeyeti*: Now, the Prakriti being propelled by the Lord she got evolved and gave birth to manifold elements. Further see previous purport and also Tai. Up. 11.1.3.

How the Immutable and Immortal Divinity is the source of all beings without least modification of Himself :-(i) as a spider emits and withdraws its web so also this world proceeds from the Immutable Divinity as this is further clearly explained in the *Gītā* by Sri Krishna Himself :¹ 'All beings enter into My Prakriti at the end of the world's age and again, when a new Kalpa begins, I send them forth into this world. This multitude of living beings dependent on and goaded by My Prakriti comes into existence time and again, by My creative principle at My Own Free-Will'. (ii) As per the seeds the respective plants are grown even so this universe or the respective jivas are born where earth is only the material cause being totally dependent on Him Who is *Vaishamyanair ghrinye na*.² So these two analogies suggest that this universe has come out from the Divinity, is sustained by Him and finally resorts in Him. Just as seeds remain latent underground in the winter and sprout out into herbs and plants in the rainy season, so also during the *Pralaya* jiva-souls with their different karmas as their seeds remain within Him and come out at the time of creation, (iii) as out of a conscious man comes out unconsciously and without any exertion on his parts hairs, so also, the jivas and the universe come out from Him without any effort on His part. In the *Gītā* also we find³ 'I do this work of creation and destruction entirely detached from those actions and indifferent to them like an unconcerned witness; so

1. G. IX. 7.8

3. G. IX. 9

2. Vedanta II. 1.34

it has no power in any way to bind or fetter Me'.
Srimad Bhāgavatam :¹ 'It is He Who creates the universe and it is He again who preserves and destroys it. Nevertheless, being free from egotism, He is neither attached to the modes of Nature nor to the functions'.

Sri Baladeva Vidyābhushana refers this shloka in his commentary of Vedānta-sūtra '*drishyate tu*'. These three similies assert that the creation is not *parināma* or transformation of Brahman in the pantheistic sense but Brahman is both the Efficient as well as the material cause of the universe which is an act of His inscrutable Power. Even Dr. S. R. also notes, 'There is no suggestion here that the world is an illusory appearance of Brahman'. 3

ता आप ऐक्षन्त वह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त
तस्माद्यत्र क्वच वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्य-
न्नं जायते ॥ ४ ॥

*Tā āpa aikshanta vahvyah syāma prajāyemahiti tā annamasrijanta tasmād yatra kva cha varshati tadeva bhuyis-
thamannam bhavatyadbhya eva tadadhyannādyam jāyate ॥ 4*

Translation :— The water being substantialised by the Prakriti evolved with its manifold elements and produced food. Therefore, whenever it rains abundant food grows there. So food for eating is produced from water. 4

1. Bh. IV. 11.25

Section 3

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डज
जीवजमुद्भिज्जमिति ॥ १ ॥

*Teshām khalveshām bhutānām trīnyeva vijāni bhavantyāṇ-
dajam jivajamudbhijjamitti ॥* 1

Translation:- Among the living beings there are three categories—those born from eggs, born from living-beings and born from sprouts. 1

सेयं देवतैश्च हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनाः
नुप्रविश्य नामरूपे व्याकरवाणीति ॥ २ ॥

*Seyam devataikshata hantā - hamimāstisro devatā anena
ivenātmanā - anu pravishya nāmarupe vyākaravāniti ॥* 2

Translation:- That Divinity glanced upon. Well, when the elements of the Prakriti is set forth, let Me put forth the jiva-souls into these three divinely potentialised origins and create individual beings.

Purport:- As He glanced upon inaminate Prakriti and evolved that into varigated elements, the Supreme Being glanced upon His Tatasthā-shakti (jiva-shakti) and jiva-souls are sent forth into those three divinely potentialised origins.

(i) *imāh tisrah devatāh*: when jiva-souls enter into these three origins neither they themselves by their own effort can be born nor these three origins can give birth to them. It is only by the desire of the Supreme Being they are born from those origins

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in time. Therefore when God is known as *Paradevatā*: Highest Divinity and they being the instrumental cause are so referred as *devatā*; (ii) *nāma-rupe*.....in name and form i.e. in individual beings. Further see earlier purport.¹ 2

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्तिस्रो
देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरेत् ॥ ३ ॥

*Tāsām trivritam trivritamekaikām karavāniti seyam devat-
emāstisro devatā anenaiva jivenātmanāanupravishya nāmarupe
vyākarot ॥* 3

Translation :- Let Me make each one of them three-fold. That Supreme Divinity in the aspect of His *Tatasthā-shakti* (Jiva-shakti) entered as the soul into these three origins and brought forth the individual beings. 3

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा तु खलु सोम्येमास्तिस्रो
देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ४ ॥

*Tāsām trivritam trivritamekaikāmakarod yathā tu khalu
somyemāstisro devatāstrivrit trivridekaikā bhavati tanme
vijānīhīti ॥* 4

Translation :- He made each one of them three-fold verily, my son, know them from me how each one of these becomes threefold. 4

1. also vide Aitirīya Up. I, 3. 11-13

Section 4

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कुष्णं
तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं श्रोणि
रूपाणीत्येव सत्यम् ॥ १ ॥

*Yadagne rohitam rupam tejasastadrupam yacchuklam tadapām
yat krishnāmtadannasyāpāgādagneragnitvam vāchārambhānvikāro
nāmadheyam trini rūpānītyeva satyam ॥ 1*

Translation :— Now about the material substance of the three principle elements of the universe (viz. of agni, water and earth) the red colour of fire is the substance of fire; the whiteness in fire is the substance of water, and darkness in fire is the substance of earth. Thus vanishes the qualities (gūnas) from fire, for the modification is merely a verbal distinction, a name while the truth is that just the substance of the three is true. (the cause remains but the effect changes).

Purport :— Generally the production of material form or corporeal body are from agni (heat), water and earth. But these three are not independent elements; they are compounded elements produced by the Potency of that Supreme Being. In understanding the creation of the material world, we learn that the Prakriti potentialised by God produces heat, water and earth and therefore every object of material product contains heat, water and earth. Or carbon representing red, white and black (carbon) or *rajas*, *satva* and *tama* qualities of Prakriti influence substances and the products or corporeal forms are produced. The productions are created and

destroyed every now and then whereas these three substances remain till there is no final dissolution. This is in relation to material-cause but beyond that there is the superintending of the Efficient-cause which is also spoken in the previous section. Thus the cause remains whereas effect changes. 1

यदादित्यस्य रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं विकारो
नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ २ ॥

*Yadādityasya rohitam rupam tejasastadrupam yacchuklam
tadapām yat krishnam tadannasyādāpāgādādityādityatvam vāchā-
rambhanam vikāro nāmadheyam trini rupānityeva satyam ॥ 2*

Translation :- Whatever red form the sun has, it is the substance of the heat, the dark form is the substance of the earth. Thus vanishes the qualities from the sun since the modification is merely a verbal distinct a name while the truth is the substance of the three which is true. 2

यच्चन्द्रमसो रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचारम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् ॥ ३ ॥

*Yachandramaso rohitam rupam tejasastadrupam yacchuklam
tadapām yat krishnam tadannasyāpāgāchandrācchandratvām
vacharambhanam vikāro nāmadheyam trini rupānityeva satyam ॥ 3*

Translation :- Whatever red form the moon has, it is the substance of the heat, white form of the moon is the substance of the water, and the black form of the moon is the substance of the earth.

Thus vanishes the qualities of the moon but the modification is merely a verbal distinction—a name and the substance of the three is true. 3

यद्विद्युतो रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कुष्णं
तदन्नस्यापागाद्विद्युतो विद्युत्वं वाचारम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् ॥ ४ ॥

*Yadvidyuto rohitam rupam tejasastadrupam yacchuklam
tadapām yat krishnam tadannasyāpāgādividyuto vidyuttvam
vāchārambhanam vikāro nāmadheyam trīni rūpānityeva satyam ॥4*

Translation :— Whatever red form the lightning has, it is the substance of heat the white form of the lightning is the substance of the water ; and the dark form of the lightning is the substance of the earth. Thus vanishes the qualities of the moon but the modification is a verbal distinction—a name and the substance of the three is true. 4

एतद्ध स्म वै तद्विद्वान्स आहुः पूर्वे महाशाला महाश्रोत्रिया
न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति ह्येभ्यो
विदाञ्चक्रुः ॥ ५ ॥

*Etaddha sma vai tadvidvāmsa āhuh purve mahāshālā
mahāshrotriya na noadya kashchanāshrutamamatamavijnātamud-
āharishyatīti hyebhyo vidānachacruh ॥ 5*

Translation :— Verily, it was just this that the great house-holders and the greatly learned students of the sacred knowledge, knew when they said of old. No one now will bring upto us what has not been heard of, what has not been thought of and

what has not been understood, for from these they knew everything.

Purport:— Here in these examples we are imparted with the knowledge that the phenomenal entities have no existence without being substantialised by the potency of the Supreme Divinity. They are the products of the material elements modified as such and very ephemeral, whereas the substance or potency is true and ever existent but subject to superintending of the Supreme Being. So the cause is permanent whereas the effect is changeable. Having obtained this knowledge in relation to the Supreme Being everything else is known. 5

यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदाञ्चक्रुर्यदु
शुक्लमिवाभूदित्यपां रूपमिति तद्विदाञ्चक्रुर्यदु कृष्णमिवाभूदित्य-
न्नस्य रूपमिति तद्विदाञ्चक्रुः ॥ ६ ॥

*Yadu rohitamivābhuditi tejasastadrupamiti tadvidānchakr-
uryadu shuklamivābhudityapām rupamiti tadvidānchacruryadu
krishnamivābhudityannasya rupamiti tadvidāncha cruh ॥ 6*

Translation:— They know that whatever appeared red was the substance of heat, they know that whatever appeared white was the substance of water. They know that whatever appeared dark was the substance of earth. 6

यद्विज्ञातमिवाभूदित्येताममेऽ देवतानां समास इति
तद्विदाञ्चक्रुर्यथा नु खलु साम्येमास्तिस्रो देवताः पुरुषं प्राप्य
त्रिष्टुप्त्रिष्टुदेकैका भवति तन्मे विजानीहीति ॥ ७ ॥

Yadvijñātamivābhudityetāsāmeva devatānām samāsa. iti

*tadvidānchaeruryathā nu khalu soṃyemāstisro devatāḥ puruṣaḥ
prāpya trivrit trivridekaikā bhavati tanme vijānīhi ॥*

Translation:- Whatever appeared to be understood is a combination of the substance of these three principle elements. Verily, my darling, understand from me how each of these three principle elements become three-fold.

Purport:- Thus all external corporeal forms or material products become known as from the substance of these three principle elements. That is, it is to be understood that all the material products though materialised from the principle three elements viz. heat, water and earth but they are the nominal cause whereas the Supreme Divinity is the Efficient-cause of everything. Further we shall know from the following sections.

Section 5

*अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं
भवति यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः ॥ १ ॥*

*Annamashitamtreḍhā vidhiyate tasya yaḥ sthaviṣṭho
dhātustat puriṣam bhavati yo madhyamstanmāmsam yo
aṇiṣṭhastanmanah ॥*

Translation:- Food, when eaten becomes three-fold; its coarsest portion becomes the faeces; its middling ingredient becomes flesh and its subtlest portion becomes mind.

Purport:- When food is assimilated its unwanted portion becomes the faeces; its nutritive substance goes to build up the body and its subtlest essence

goes to form the mind. Finally it goes to heart and then sustains the senses whose basis is the mind. 1

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं
भवति यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः ॥ २ ॥

*Āpah pitāstredhā vidhiyante tāsām yah sthaviṣṭho dhātu-
stanmutram bhavati yo madhyamastallohitam yo anishṭhah sa
prāṇah |* 2

Translation :- Water when drunk becomes three-fold, its grossest portion becomes urine; its middling ingredient becomes blood ; and its subtlest portion becomes the breath.

Purport :- That is, life on earth depends on water but it is not that water creates prāna or life as prāna is created before water. 2

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि
भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥ ३ ॥

*Tejo-ashitam tredhā vidhiyate tasya yah sthaviṣṭho
dhātustadasthi bhavati yo madhyamah sa majjā yo anishṭhah
sā vāk ||* 3

Trauslation :- Heat when absorbed, becomes three-fold; its grossest portion becomes the bone; its middling ingredient becomes the marrow and its subtlest portion becomes the voice. 3

1. vide Bh. IV. 3.20

अन्नमयः हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति
भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति हावाच ॥ ४ ॥

*Annamayah hi somya mana āpomayah prānastejomayī
vāgiti bhuya eva mā bhagavān vijnāpayatviti tathā somyeti
hovācha ॥* 4

Translation :- Thus my darling, mind is of food, breath is of water and voice is of heat. Revered father, kindly instruct me more about it. 'be it so' my dear darling, said the father. 4

Section 6

दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति
तत्सर्पिर्भवति ॥ १ ॥

*Dadhnah somya mathyamānasya yo animā sa urdhvah
samudishati tat sarpirbhavati ॥* 1

Translation :- Dear darling, out of the curd when churned that which is the finest essence of it moves upwards to become butter. 1

एवमेव खलु सोम्यान्नस्याश्वमानस्य योऽणिमा स ऊर्ध्वः
समुदीषति तन्मनो भवति ॥ २ ॥

*Evameva khalu somyānnasyāshyamānasya yo - animā sā
urdhvah samudishati tanmano bhavati ॥* 2

Translation :- In the same manner, my darling, of the food that is eaten, that which is the finest essence moves upwards and becomes the mind. 2

अपः सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीषति
सा प्राणो भवति ॥ ३ ॥

*Āpam somya piyamānānām yo - animā sa urdhvah samudishati
sa prāno bhavati ॥* 3

Translation:- Of water, my darling, when drunk, that which is the finest essence moves upward and becomes the breath. 3

तेजसः सोम्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति
सा वाग्भवति ॥ ४ ॥

*Tejasah somyāshyamānasya yo animā sa urdhvah samudishati
sā vāk bhavati ॥* 4

Translation:- My darling, of heat, when is absorbed that which is the finest essence moves upward and becomes the voice. 4

अन्नमयः हि सोम्य मन आपोमयः प्राणस्तेजोमयी
वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति
होवाच ॥ ५ ॥

*Annamayam hi somya mana apomayah prānastejomayi
vāgiti bhuya eva mābhagavān vijnāpayatviti tathā somyeti
hovācha ॥* 5

Translation :- My darling, thus the mind which is made up of food, breath with that of water and voice stimulated with heat. Revered father, kindly instruct me still more, "So it be dear one," father said. 5

Section 7

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः
पिबापोमयः प्राणो न पिबतो विच्छेत्स्यत इति ॥ १ ॥

*shodashakalah somya purushah panchadashāhānimāshih
kāmamapah pibāpomayah prāno na pibato vicchetsyata iti* ॥ 1

Translation :- My darling, a person subsists with sixteen parts. Do not eat for fifteen days. Drink water as much as you can. Prāna is sustained with water and the prāna does not go off if one drinks water. 1

स ह पञ्चदशाहानि नाशाय हैनमुपससाद किं ब्रवीमि भो
इत्यृचः सोम्य यजूंषि सामानीति स होवाच न वै मा
प्रतिभान्ति भो इति ॥ २ ॥

*Sa ha panchadashāhāni nāshātha hainamupasasāda kim
vravimi bho itrichah somya yajumshi sāmāniti sa hovācha na
vai mā pratibhānti bho iti* ॥ 2

Translation :- Then for fifteen days he did not eat. Then he approached him (his father) saying, 'what shall I say,' revered father? 'the Rik-verses, my darling, the Yajus-formulas and the Sama-chants' he replied. Then he said, 'they do not occur to me', revered father. 2

तं होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः खद्यो-
तमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेद्देवः सोम्य ते
षोडशानां कलानामेका कलातिशिष्टा स्यात्तयैतर्हि वेदानानुभवस्य-
ज्ञानाय मे विज्ञास्यसीति ॥ ३ ॥

*Tam hovācha yathā somya mahato - abhyāhitasyaikoangārah
khadyotamātrah parishishtah syāt tena tato - api na vahu dahed-*

TWELVE ESSENTIAL UPANISHADS [VI.7.4-5]

*evam somya te shodashānām kalānāmekā kalā - atishistā syāt
tayattarhi vedān nānubhavyashānātha me vijnāsyasiti |* 3

Translation :- The father said to him 'my darling, just as a single ember of the size of a firefly, left over from a large burning fire, cannot burn any more even so, my darling, of your sixteen parts a single sixteenth part alone is left and so with this you can not apprehend the Vedas. Eat, then you will understand from me'.

Purport :- See the end of the section. 3

स हाशथ हैनमुपससाद तं ह यत्किञ्च पप्रच्छ सर्वं ह
प्रतिपेदे ॥ ४ ॥

*Sa hāshātha hainamupasasāda tam ha yat kincha papraccha
sarvam ha pratipede |* 4

Translation :- He ate and then approached his father. Whatever he asked him, he answered them all. 4

तं होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्यो-
तमात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु
दहेत् ॥ ५ ॥

*Tam hovācha yathā somya mahato - abhyāhitasyaikaman-
gāram khadyotāmātram parishishtham tam t rinairupasamādhāya
prājvalayet tena tato - api vahu dahet ||* 5

एवं सोम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत्सान्ने-
नोपसमाहिता प्राज्वाली तयैतर्हि वेदाननुभवस्यन्नमयं हि सोम्य

मन आपोमयः प्राणस्तेजोमयी वागिति तद्वास्य विजज्ञाविति
विजज्ञाविति ॥ ६ ॥

*Evam somya te shodashānām kalānāmekā kalāatishṣṭā -
abhut sāhnnenopasamāhitā prājvāli tayaitarhi vedānanubhava-
syannamayam hi somya mana āpomayah prānastejomayi vāgiti
taddhāsyā vijajnāviti vijajnāviti ॥* 6

Translation :- My darling, just as that of a great fire out of a single ember of the size of a fire-fly it is made to blaze up by adding straw and it would then and therefore burn much.

So, my darling, of your sixteen parts a single sixteenth part has been left over. After having been nourished with food, it has been enlivened; with it you now apprehend the Vedas; for, my darling, the mind is saturated with food, the prāna is subsisted with water and the voice is potentialised with heat.

Then he understood from him—yea, he understood.

Purport :- Fire may remain in body for sometime by drinking water only but all the organs cannot work without proper food. Accordingly without food in the shape of devotion to God one cannot gain the very purpose of life—which will be expounded in the following sections. 5-6

Section 8

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य
विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा सम्पन्नो
भवति स्वमपीतो भवति तस्मादेनः स्वपितीत्याचक्षते स्वः ह्यपीतो
भवति ॥ १ ॥

*Uddālako hārūnih shvetaketum putramuvācha svapnāntnam
me somya vijānīhiti yatra itad purushah svapiti nāma satā
somya tadā sampanno bhavati svamapito bhavati tasmādenam
svapitītyāchakshate svam hyapito bhavati ॥* 1

Translation :- Once Uddālaka Āruni said to his son Svetaketu, darling, know from me the true nature of dreamless sleep. When a person sleeps, as it is called, then, my darling, he has reached pure being. Hence people speak of him as sleeping for, then he has gained his own true nature.

Purport :- Svapnāntam :- after the end of dreaming stage. Jivas in bondage are generally in dreaming stage i.e. as long as one is in a dream he finds it is real but it is not the fact as, in dream one feels he enjoys sumptuous food and other time he feels he is attacked by a tiger but both are not real in that sense. When the dream passes off he gets a peaceful sleep but here it should be understood that so long the soul moves about on this earth thinking himself an enjoyer one is restless whereas in sleep as if he finds peace, when his senses retire and calmly rest upon the prāna only. At that time soul goes back to Godhead with all his senses resting upon Him then only he realises his own spiritual nature and rests in peace. 1

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्राय-
तनमलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं
दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि
सोम्य मन इति ॥ २ ॥

*Sa yathā shakunih sutrena prabaddho disham disham patitvā =
anyatrāyatanamala - bdhvā vandhanamevopashrayata evameva
khalu somya tanmano disham disham patitvā - anyatrāyatanā-
malabdhvā prānamevopashrayate prānavandhanam hi somya
mana iti ॥* 2

Translation :- Just as a vulture - bird fastened with a string, after flying in this direction and in that direction and in that without finding a final resting place elsewhere, at last takes refuge just at its fastening peg—even so, my darling, a bound - soul after running about in all directions on earth and without finding an abode elsewhere, takes refuge at the Supreme Divinity, The soul is (truly) bound to Him alone.

Purport :- Here bound - soul is compared with a vulture; just like a vulture, soul always looks for impudent materials. As such a bird is tied with a rope—its jurisdiction is within the length of the rope. Accordingly all the jivas are having their restricted freedom and when a soul after running hither and thither becomes tired he looks for his permanent resting place, the abode at the Lotus Feet of God. The jivas suffer in this world, impelled by *avidyā*. The soul becomes tired of and finally returns to his original refuge. So the dreamless sleep in the previous mantra shows thus a return to his Source. The jivas cannot find freedom and happiness in his

restless activities outside. He has to return to his original source¹. 2

अशनापिपासे मे सोम्य विजानीहि यत्रैतत्पुरुषोऽशिशिषति
नामाप एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय
इत्येवं तदप आचक्षतेऽशनायेति तत्रैतच्छुक्लमुत्पतितः सोम्य
विजानीहि नेदममूलं भविष्यतीति ॥ ३ ॥

*Ashanāpipāse me somya vijānihi yatra itad puruṣo -
ashishishati nāmāpa eva tada shitam nayante tad yathā
gonāyo - ashvanāyah puruṣanāya ityevam tadapa āchakshate -
ashanāyeti tatritacchungamutpatitam somya vijanihi nedamamulām
bhavishyati ||* 3

Translation:- My darling, now, know from me, what hunger and thirst are. When a person here is hungry, as it is called, water only is leading (carrying away) what has been eaten (by him). So, as they speak of 'a leader of cows', 'a leader of horses', 'a leader of men', so they speak of water as the leader of food. Hence, my darling, know that this body is an offshoot which has sprung up, for it could not be without a root.

Purport:- Brahman is the root of the jiva. Similarly Brahman is the Substratum of everything. As the corporeal body is nourished by the food that is eaten and led by water and digested, it may be compared to a shoot that grows out of a tree. As the shoot has a root, the body also has a root. It is not the food that nourishes the body but somebody else behind it. 3

1. vide Kena. Up. I. 2

तस्य क्व मूलं स्यादन्यत्रात्मादेवमेव खलु सोम्याग्नेन
 शुङ्गेनापो मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ
 तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः
 प्रजाः सदायतनाः सत्यप्रतिष्ठाः ॥ ४ ॥

*Tasya kva mulam syādanyatrānnādevameva khalu somyān-
 nena shungenāpo mulamanvi cchādbhih somya shungena tejo
 mulamanviccha tejasā somya shungena sanmulamanviccha sanmu-
 lāh somyemāh sarvāh prajāh sadāyatanāh satyapratishṭhāh ॥ 4*

Translation:— What else could be its root than food? And in the same manner, my darling, with food as an offshoot seek for water as the root; with water my darling as an offshoot seek for heat as the root; with the life's potency my darling, as an offshoot, seek for the Reality (Brahman) as its root. All creatures here, my darling have the Brahman as their root, have Brahman as their abode and have the Brahman as their support.

Purport:— Brahman is the Creator, Sustainer and the final Resort of all beings. 4

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते
 तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट उदन्येति
 तत्रैतदेव शुङ्गमुत्पतितं सोम्य विजानीहि नेदममूलं भविष्य
 तीति ॥ ५ ॥

*Atha yatra itad purushah pipāsati nāma teja eva tad pītam
 nayate tad yathā gonāyo - ashvanāyah purushanāya ityevam
 tatteja āchashṭha udanyeti tatraitadeva shungamutpatitam somya
 vijānīhi nedamamulam bhaviṣhatiti |* 5

Translation :- Again, when a man is said to be thirsty just heat is leading off that which has been drunk. So, as they speak of 'a leader of cows' a leader of horses', 'a leader of men', so one speaks of heat as 'a leader of water'. On this point, my darling, understand that this body is an offshoot which has sprung up, for it could not be without a root. 5

तस्य क्व मूलं स्यादन्यत्वाद्भयोऽदिभः सोम्य शुङ्गेन तेजो
मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः
सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु सोम्येमास्तिष्ठो
देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं पुरस्तादेव
भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि सम्पद्यते मनः प्राणे
प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६ ॥

*Tasya kva mulam syādanyatrādbhyo - adbhih somya shungena
tejo mulamanviccha tejasā somya shungena sanmulamanviccha
sanmulāh somyemāh sarvāh prajāh sadāyatanāh satpratiṣṭhā
yathā nu khalu somyemāstisro devatāh purusam prāpya tririt
trivṛidekaikā bhavati taduktam purastādeva bhavatyasya somya
purushasya prayato vānmanasi sampadyate manah prāne prāna-
stejasi tejah parasyām devatāyām ॥* 6

Translation :- And what else could be its (body) root than water? With water, my darling, as an offshoot, seek for heat as the root; with heat, my darling, as an offshoot, seek for Brahman as the root. All creatures, my darling, have their root in Brahman. They have Brahman as their abode, Brahman as their Support. But how, my darling, each of these three principles upon reaching a person, becomes threefold has already been said. When a person departs from

here his voice goes into his mind ; his mind goes into his breath ; his breath goes into tejah ; the tejah into Supreme Divinity.

Purport :— So in all these Agni or tejah is referred to jiva - soul only. 6

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ७ ॥

*Sa ya esho - animaitadātmyamidam sarvam tat satyam
sa ātmā tattvamasi shvetaketu itī bhuya eva mā bhagavān
vijñāpayatviti tathā somyeti hovācha ॥* 7

Translation :— That Being Who is the Fundamental-cause is the Substratum of this whole world. He is Eternally Existent with His Supralogical Power. He is the Supreme Being. That art thou, Svetaketu. Revered father, kindly instruct me to understand even more.

‘So be it, my darling’, said he.

Purport :— In the previous mantra it is stated that ātmā finally resorts to Supreme Divinity and here in this mantra it is stated that He (the Supreme) Who is the Fundamental-cause, of the world is the Substratum of the world.... *That art thou.* Now, the advaitic system of thought considers this ‘that art thou’ as one of the four Mahāvākyas (other three are ‘*Aham Brahm-asmi*’,¹ ‘*Prajñānam Brahma*’,²

1. Brih. Up. I. 4.10

2. Ait. Up. I. 3.3

*Sarvam Khalvidam Brahma*¹ and claim that these vindicate their stand. Please see the purport of all this mantras. We find this *Tattvamasi* explained in Brihadāranyaka Upanishad.² 'He who leaves this world knowing the Eternal God is a knower of Brahman i.e. is a Brāhmana 'Ishopanishad' says he who is addicted to the learning of non-distinction theory enters certainly more a darker region than he who is without any learning. 'That art thou' means qualitatively thou (the jiva-ātmā) is the same with Paramātmā but quantitatively there is ever distinctions. He is *Purna*, jiva is *anu*. He is 'Master', jiva is a 'servitor'. He is *Māyādisha*, jiva is liable to be enveloped by *māyā*. He is the Creator, jiva is the created-being, He is the Sustainer, jiva is sustained, He is the Supreme Refuge whereas jiva is a refugee—so and so forth.

Particularly Aitareya and also previously in Chando up³ we have dealt with this.

Sri Madhvācharya makes the text read, *atattvamasi*, thou art not That, and argues that these passages aim at establishing the difference between the individual and the Godhead.

If accepting the absolute identity of the '*tvam-padārtha*' i.e. jiva, with the '*tat*' - *padārtha* i.e., Brahman in the mantra—'*tat-tvamasi*' so very famous as substantiating absolute monism, and also similarly accepting it in the mantra '*aham brahmāsmi*,' attempt

1. Chand. Up. III. 14.

2. vide IV. 4.21

3. Ait. I. 5.3 and also in Ch. Up. III. 14.1

is made for the perception of absolute oneness between 'Brahman' and the jiva, is only madness to make away with the real distinction that actually exists between them. These Shruti-mantras, as also such other ones, should have to be interpreted, maintaining their consistency with the other statements of the Shruti; otherwise the real import of the teachings of the Shruti, will be lost and misleading. Failing to appreciate the truth as taught in the Vedas, and if one says, "thus far and no further" and determined not to see more, his insight will be worth as much praise as that of the huge bird of the African and Arabian deserts; the Ostrich, that thrusts its beak into the sand, keeping the eyes closed, and thinks it has become unseen safe from any attack by its enemies, though its entire prodigious body is kept outside.

The '*tvam-padārtha*' of the Shruti-mantra '*Tat-tvamasi*' is the jiva who is the *tatasthā-amsa* (boarder-potency) and so a fraction of the '*Tat-padārtha*' viz., Brahman; as a fraction of a thing is of the same nature with the thing; so there is *abheda* (non-distinction) between Brahman and the jiva. Or the word '*tat*' may be grammatically taken as stem (paradigm) to mean '*tasya*', the genitive form, meaning '*His*'; here too, there is the same meaning, as Sri Bhagavān has told¹ *mamaivāṁso jiva loke...* i.e., in the world of jivas, the jivas are My fractions, and so they are ever existent. Sripād Baladeva-vidyābhūṣana has said in his commentary, 'a jiva is *sanātana* or eternal, not something imaginary like the

1. Gita XV. 7

sky in a pot. The absolute monists say that the jiva becomes a fraction of Brahman being bound by the internal sense, as the sky is limited in a pot or reflected in water; when the pot or the water is destroyed, that sky becomes the original, one so also if the inner sense is destroyed, the fraction jiva becomes pure Brahman; but this theory of theirs is not true, as it goes against the terms *mamaivāmsa* and *sanātana*. Brahman is the only Potential Entity, and according to what Bhagawān says,¹ 'the jiva is a potency (*parāprakṛiti*) of Brahman and as a potency, he is a fraction, too. This is the true interpretation of '*tattvamasi*' for there is non-distinction of the jiva from Brahman on account of his fractionality.

In order to explain the mantra '*tattvamasi*', Sri Jivapāda has given an example in his *Tattva-Sandharbha*² and says, 'just as in effulgence, both the sun and its rays are of the same nature, so in respect of being *chit* (sentient), both Brahman, the *tat-padārtha*, and the jiva, the *tvam-padārtha*, are the same: *abheda* i.e., non-distinct. But when the degree of effulgence is considered, the rays are, no doubt different from the Sun; so also regarding the magnitudes of their *chit* - character, i.e., its fullness on one side and its fractionality on the other, the jiva who is *anu* (atomic) *chit*, is certainly different from Brahman Who is *Vibhu-chit* (All-sentience). We have seen above that the jiva is the *Tatasthā-shakti* and as such a fraction of Brahman. As regards the jiva being of an atomic character we may refer the Shruti-

1. Gīta VII. 4

2. vide 51

mantras like¹ 'vālāgra-shata-bhāgasya shatadhā-kalpītasya cha bhāgo jivah' (i.e. the jiva is as minute as the hundredth part of the end of a hair),² 'esho anurātmā' (i.e., this jivātmā is atomic) etc. 7

Section 9

यथा सोम्य मधु मधुक्रतो निस्तिष्ठन्ति नानात्ययानां
वृक्षाणां रसान्समवहारमेकतां रसं गमयन्ति ॥ १ ॥

*Yathā somya madhu madhukrito nistishthanti nānātyayānām
vrikshānām rasān samavahāramekatām rasam gamayanti ॥ 1*

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्म्य-
मुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति
सम्पद्य न विदुः सति सम्पद्यामह इति ॥ २ ॥

*Te yathā tatra na vivekamlabhante - anushyāham vrikshasya
raso - asmyamushyā - ham vrikshasya raso - asmityevameva khalu
somyemāh sarvāh prajāh sati sampadya na viduh sati sampa-
dyāmaha iti ॥* 2

Translation:— As the bees, my darling, collect the essence from the flowers of different plants and make them into one essence viz. honey and thereafter these lose their individuality like belonging to this plant, that tree etc., even so, all creatures of this world though they come forth from the Supreme Being; know not, "we have come forth from that Being" irrespective of their condition and this world as tiger or lion or wolf or boar or worm or fly or gnat or mosquito, that they have become.

1. Svet. V. 9

2. Mundaka III. 1.9

Purport :- The father, here the spiritual Guru after narrating the high philosophy of the soul, now, ponders over those earthly things which have the power over men's minds and carry their hearts away from God. Worldly people will find it extremely difficult, may, absurd to reconcile the two divergent notions. They apply reason, which has its root in perceptions through our bodily organs, even for Transcendental-relations which are accessible only to confirmed devotees who have been entirely purged of material conceptions through their unalloyed devotional spirit. So he clears out the suspicion of a material mind that the jivas after death and at the cosmic dissolution the jivas still remain with nescience so, like juices of honey, they may remain together with knowing their individual selves but again they are reborn according to their past tendencies-like the seeds grow into different trees.1-2

त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा
पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ ३ ॥

*Ta iha vyāgro vā simho vā vriko vā varāho vā kīto vā
patango vā damsho vā mashako vā yad yad bhavanti
tadābhavanti ॥* 3

Translation :- Whatever, they are in this world, whether tiger or lion or wolf or boar or worm or fly or gnat or mosquito that they become. 3

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ४ ॥

*Sa ya esho - animaitadatmyamidam sarvam tad satyam sa
atma tattvamasi shvetaketu itti bhueya eva ma bhagavan
vijnapayatviti tatha samyati hovacha ॥ 4*

Translation :- That Being who is the
Fundamental-cause is the Substratum of this whole
world. He is eternally Existent with His Supralogical-
power. He is the Supreme Being. "That art thou,
Svetaketu."

"Revered father, kindly instruct me to under-
stand even more". "So be it, my darling," said he. 4

Section 10

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यस्ताः
समुद्रात्समुद्रमेवापियन्ति स समुद्र एव भवति ता यथा तत्र न
विदुरियमहमस्मीयमहमस्मीति ॥ १ ॥

*Imāh somya nadyah purastāt prāchyah syandante pashchat-
pratichyastāh samudrāt samudramevāpiyanti sa samudra eva
bhavatitā yathā tatra na viduriyamahamasmiya - mahamasmiti ॥ 1*

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः
सत आगच्छामह इति त इह व्याघ्रो वा सिंहो वा वृको वा वराहो
वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति
तदाभवन्ति ॥ २ ॥

*Eyameva khalu somyemāh sarvāh prajāh sata āgamyā na
viduh sata āgacchāmaha iti ta iha vyāghro vā simho vā vṛko
vā varāho vā kīto vā patango vā damsho vā mashako vā
yadyad bhavanti tadābhavanti ॥ 2*

Translation :- These rivers of east my darling, flow towards the east and the western ones towards the west. Their goal is the ocean and they finally become one with (meet) the ocean. Just as these rivers lose their identity and do not know, 'I am this' 'I am that' etc., even so, my darling, all creatures in this world though they come forth from Supreme Being know not, 'we have come forth from that Being'. However they are in this world, as tiger, or lion, or wolf or boar, or worm or fly, or gnat, or mosquito, as much they are.

Purport :- All the creatures have been created by the Supreme Brahman but they do not know their very source till the nescience is not removed even during cosmic dissolution. The water of the ocean forms vapour and cloud and pours down again in the form of rains, flow again as rivers and enter the ocean.

It is here clearly stated that they come back with their past condition of life yet sometimes the māyāvādīs give this river example to establish that finally the jivas merge in the ocean losing their individuality. But it is absurd. Even if it is taken as such yet it is not suitable for a perfect comparison. At the confluence the river water is distinctly visible by its colour and taste when it goes deeper, we cannot follow it to test whether it has become the same or still maintains its difference. The scientists, however, have proved that the composition of the sea-water varies according to its depth and different localities. In parts of the sea, where fresh-waters fall in a large number and with a large quantity of

such water, the sea-water is less briny than where salt-water rivers fall; the waters in the Arctic and Antarctic regions are much fresher than elsewhere. The warm under currents and the gulf stream amply disprove the proposition that all waters once in sea become the same with it. 1-2

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ३ ॥

*Sa ya esho - animaitadātmyamidam sarvam tad satyam sa
ātmā tattvamasi shvetaketo iti bhuya eva mā bhagavān
vijñāpayatviti tathā somyeti hovācha ॥* 3

Translation :- That Being Who is the Fundamental-cause is the Substratum of this whole world. He is eternally Existent with His Supralogical-power. He is the Supreme Being. That art thou, Svetaketu. 3

Section 11

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याह्न्याज्जीवन्स्रवेद्यो
मध्मेऽभ्याह्न्याज्जीवन्स्रवेद्योऽग्रेऽभ्याह्न्याज्जीवन्स्रवेत्स एष जीवेना-
त्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥ १ ॥

*Asya somya mahato vrikshasya yo mule - abhyāhanyā -
jjivan sravedyo madhye abhyāhanyājjivan sraved yo - agre -
abhyāhanyājjivan sravet sa esha jivenā - tmanā - anuprabhutaḥ
pepiyamāno modamānastishthati ॥* 1

Translation :- Of this mighty tree, my darling, if anyone should strike at the root, it would bleed

TWELVE ESSENTIAL UPANISHADS [VI.11.2-3]

but still live. If anyone should strike at its middle, it would bleed, but still live. If anyone should strike at its top, it would bleed, but still live. Being pervaded by ātmān (soul), it continues to stand firm, drinking in its moisture (which nourishes it) and rejoicing. 1

अस्य यदेकांशां जीवो जात्यथ सा शुष्यति द्वितीयां
जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं
जहाति सर्वः शुष्यति ॥ २ ॥

*Asya yadekāṃ shākhāmjivo jahatyatha sā shushyati dvitīyām
jahatyatha sā shushyati tritīyām jahatyatha sā shushyati sarvam
jahāti sarvaḥ shushyati ॥* 2

Translation :- If the life leaves one branch of it, then that branch dries up. If life leaves a second one, then that too dries up, if life leaves the third one, then that too dries up. If life leaves the whole tree, then the whole tree dries up. 2

एवमेव खलु सोम्य विद्धीति होवाच जीवापेतं वाव किलेदं
म्रियते न जीवो म्रियत इति स य एषोऽणिमैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्वि-
ज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

*Evameva khalu somya viddhīti hovācha jivāpetam vāva
kiledam mriyate na jivo mriyata iti sa ya esho - animaitadā-
tmyamidam sarvam tad satyam sa ātmā tattvamasi shvetaketo
iti bhuya eva mā bhagavān vijnāpayatviti tathā somyeti* 3
hovācha ॥

Translation :- (The father said). Even so, indeed, my darling understand, when life (or soul)

has left it, this body dies. The life (soul) does not die.

That Being Who is the Fundamental-cause is the Substratum of this whole world. He is eternally Existent with His Supralogical-power. He is the Supreme Being. That art thou, Svetaketu.

“Revered father, kindly instruct me to understand even more”. So be it, my darling,” he said. 3

Section 12

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्द्हीति भिन्नं
भगव इति किमत्र पश्यसीत्यण्य इवेमा धाना भगव इत्यामामङ्गैकां
भिन्द्हीति भिन्ना भगव इति किमत्र पश्यसीति न किञ्चन भगव
इति ॥ १ ॥

*Nyagrodhaphalamata āharetidam bhagava iti bhindhiti
bhinnam bhagava iti kimatra pashyasityanyva ivemā dhānā
bhagava ityāsāmangaikām bhindhiti bhinnā bhagava iti kimatra
pashyasiti na kinchana bhagava iti ॥* 1

Translation :- ‘Bring a fruit, from this banyan tree.’

‘Here it is, revered father.’ ‘break it’. ‘It is broken, revered father’ ‘what do you see in this?’ ‘these rather fine seeds, revered father’. ‘Break one of these seeds my darling’. ‘It is done, revered father’. ‘What do you see in it?’ ‘Nothing, father’. 1

TWELVE ESSENTIAL UPANISHADS [VI.12.2-3]

त॒स॒ होवाच॑ यं वै सोम्यैतमणिमानं न निभालयस एतस्य
वै सोम्यैषोऽणिमन् एवं महान्न्यग्रोधस्तिष्ठति श्रद्धत्स्व सोम्येति ॥ २ ॥

*Tam hovācha yam vai somyaitamanimānam na nibhālayasa
etāsya vai somyaishoanimna evam mahānyagrodhastishthati
shraddhātsva somyeti ॥* 2

Translation:— Then he said to him, ‘verily my dear, this inscrutable substance which you do not perceive, is the very substance from which this mighty banyan tree has grown up.

Purport:— Through rationalism one cannot establish that from the inscrutable and substantial potentiality of Divinity grows forth the entre universe. The spiritual faith alone makes the mind conducive to realise this Truth. 2

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ३ ॥

*Sa ya esho - animaitadātmyamidam sarvam tat satyam sa
ātmā tattvamasi shvetaketo iti bhuya eva mā bhagavān vijnā-
payatviti tathā somyeti hovācha ॥* 3

Translation:— That Being Who is the Fundamental-cause is the Substratum of this whole world. He is eternally Existent with His Supralogical-power. He is the Supreme Being. That art thou, Svetaketu. Revered father, kindly instruct me to understand even more.” “So be it, my darling,” said he. 3

Section 13

लवणमेतदुदकेऽवघायाथ मा प्रातरुपसीदथा इति स ह तथा
चकार तं होवाच यद्दोषा लवणमुदकेऽवघा अङ्ग तदाहरेति
तद्वावमृश्य न विवेद ॥ १ ॥

*Lavanametadudake - ava - dhāyatha mā prātarupasidatha iti
saha tathā chakāra tam hovācha yaddoshā lavanamudake - avādhā
anga tadā - haretī taddhā - vāmriśhya na viveda ॥* 1

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति
मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति लवण-
मित्यभिप्रास्यैतदथ मोपसीदथा इति तद् तथा चकार तच्छब्दसंवर्तते
तं होवाचात् त्रार किल सत्सोम्य न निभालयसेऽत्रैव
किलेति ॥ २ ॥

*Yathā vilinamevāngāsyāntādāchāmeti kathamiti lavanamiti
madhyādāchāmeti kathamiti lavanamityantādāchāmeti kathamiti
lavanamityabhiprāsyaitadatha mopasidathā iti taddhā tathā
chakāra tacchashvat samvartate tam hovāchā tra vāvā kila
sat somya na nibhālayaseatraiva kileti ॥* 2

Translation :— Put this salt into the water and then come to me in the morning. He did so. (the father) he said to him : 'that salt you put into the water last evening my darling, bring it hither'. Then he searched for it, but did not find it, as it was completely dissolved. My darling take a sip from the top of this water" said he. 'how is it' 'salt', 'take a sip from the middle', he said. 'how is it', 'salt', 'take a sip from its bottom' said he, 'how is it?' 'salt'. Throw it away and then come to me. He did so, saying, 'It is always the same.' Then he said

to him: 'verily indeed, my darling, you do not perceive pure Being here. He ever exists.

Purport:- As we are not able to perceive salt in the water through the means of touch and sight but it is possible through taste, so also the All-pervading Lord is so inscrutable that He cannot be perceived through empirical knowledge but He is known through intuitive wisdom. 1-2

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ३ ॥

*Sa ya esho - animaitadātmyamidam sarvam tat - satyam sa
ātma tattvamasi shvetaketu iti bhuya eva mā bhagavān vijnā-
payatviti tathā somyeti hovācha |* 3

Translation :- That Being Who is the Fundamental-cause is the Substratum of this whole world. He is eternally Existent with His Supralogical power. He is the Supreme Being. That art thou, Svetaketu. Revered father, kindly instruct me to understand even more." "So be it, my darling", said he. 3

Section 14

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने
विसृजेत्स यथा तत्र प्राङ्बोदङ्गधराङ्वा प्रत्यङ्वा प्रमायीताभिन-
द्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ॥ १ ॥

*Yathā somya puruṣhaṁ gandhārebhyaḥ - abhinaddhākshamā-
niya tam tato - atijane visrijet sa yathā tatra prāṇ vo dānvā -
adharān vā pratyān vā pradmāyitābhinaddhāksha ānto -
abdinaddhāksho visrishtah ||* 1

Translation:- Just as, my darling, one might lead a person away from the Gandhāra region with his eyes bound up, and then abandon him in a very desolate place, and he would shout towards the east, or the north, or the south or the west (saying) 'I have been brought here with my eyes bound up, I have been bound up, I have been left here with my eyes bound up.' 1

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् पण्डितो मेधावी गन्धारानेवोप-सम्पद्येत्तैवमेवेहाचार्यवान्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ २ ॥

Tasya yathābhinahanam pramuchya pravruyādetām disham gandhārā etām disham vrajeti sa grāmād grāmam pricchan pandito medhāvi gandhārānevopasampadyetai-vamevehācharyavān purushveda tasya tāvadeva chiram yāvanna vimokshe-atha sampatsya iti ॥ 2

Translation:- And if some one released his bondage and told him, 'In that direction are the Gandhāras, go in that direction' and he would, if he were a sensible man, by asking (his way) from village to village arrive at Gandhāra; so also in the same manner one who has a spiritual Guru knows: 'I shall remain here only so long as I shall not be released from the nescience. Then I shall return home'.

Purport:- It is only a spiritual Guru, (God-realised) who can remove the nescience, bondage of a blindfolded man who has lost his way to his eternal

Abode. Without the guidance of a spiritual Guru one cannot go back to the Abode of Eternal-peace.¹ 2

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
एतच्चमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ३ ॥

*Sa ya esho - animaitadātmyamidam sarvam tat satyam sa
ātmā tattvamasi shvetaketo iti bhuya eva mā bhagavān vijnā-
payatviti tathā somyeti hovācha ॥* 3

Translation :- “That Being Who is the fundamental-cause is the Substratum of this whole world. He is eternally Existent with His Supralogical power. He is the Supreme Being. That art thou, Svetaketu.” “Revered father kindly instruct me to understand even more.” “So be it, my darling,” said he. 3

Section 15

पुरुषं सोम्योतोपतापिनं ज्ञातयः पर्युगसते जानासि मां
जानासि मामिति तस्य यावन्न वाङ् मनसि सम्पद्यते मनः प्राणे
प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥ १ ॥

*Purusham somyotopatāpinam jñātayah paryupāsate jñāsi
mām jñāsi māmiti tasya yāvanna vānmanasi sampadyate
manah prāne prānastejasi tejah parasyām devatāyām
tāvajjānāti ॥* 1

Translation :- My darling, around a sick (dying) person his kinsmen gather, and ask, ‘do you recognise me?’ so long his voice does not go into his

mind, his mind into this life-breath, his life-breath into the soul, the soul to the Highest Divinity (viz. Monitor-self) till then he keeps them into his memory. 1

अथ यदास्य वाङ् मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

Atha yadā - asya vān manasi sampadyate manah prāṇe prānastejasi tejah parasyām devatāyāmatha na jānāti ॥ 2

Translation :- Then when his voice goes into his mind, his mind into his life-breath, his life-breath into the soul and the soul to the Highest Divinity—then he knows not.

Purport :- The affinity to the worldly object and to the persons ever remains till one's cognitioned soul does not reach the Lotus Feet of God. That is why relatives perform shrāddha etc. for the departed souls. A man of intuitive wisdom becomes liberated even when he remains in this body. 2

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

Sa ya esho - animattadātmyamidam sarvam tat satyam sa atmā tattvamasi shvetaketō iti bhuya eva mā bhagavān vijñāpayatviti tathā somyetti hovācha ॥ 3

Translation :- That Being who is the Fundamental-cause is the Substratum of this whole world. He is eternally Existent with His Supralogical Power. He is the Supreme Being. That art thou,

Svetaketu.” “Revered father, kindly instruct me to understand even more.” “So be it, my darling,” said he. 3

Section 16

पुरुषः सोम्योऽहं हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षी-
त्यशुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं
कुरुते सोऽनृतामिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति
स दह्यतेऽथ हन्यते ॥ १ ॥

*Purusham somyota hasta grihitamānayanatyapahārshit stey-
amahākārshit parashumasmai tapateti sa yadi tasya kartā bhavati
tata evānritamātmānam kurute so - anritābhisandho - anritenā-
tmānam - antardhāya parashum taptam pratigrihnāti sa dahyate
atha hanyate ॥* 1

Translation :- ‘And also, my darling; they lead up a man seized by the hand and call, “He has stolen, he has committed a theft ! heat the axe for him. If he is the doer of that, then he makes himself untrue, speaking untruth, covering himself with falsehood and he takes hold of the heated axe and is burnt. Then he is killed.

Purport :- The knower of Truth is not repelled by the Real while the non-knower returns to embodied life. 1

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते स
सत्यामिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स न
दह्यतेऽथ ग्रन्थते ॥ २ ॥

*Atha yadi tasyākartā bhavati tata eva satyamātmānam
kurute sa satyābhisandhah satyenātmānamantardhāya parashum
taptam pratigrihnāti sa na dahyateatha muchyate ॥* 2

Translation :- But if he is not the doer thereof, thereupon he makes himself true, speaking truth, covering himself with truth, he takes hold of the heated axe and is not burnt. Then he is released.

Purport :- Those who are adhering to the Spiritual Reality, their life is dedicated ; they do not have the ego of doership. They act in accordance with the prompting of the Indwelling-Monitor. Therefore they are never subjected to the bondage of nescience. As we find in the 2nd chapter of the Gita: 'One who knows the philosophy of the soul knows that neither is he killed nor kills anyone; even as a man wears new clothes casting off old ones, the embodied soul, leaves aside the old body taking a new one'.

2

स यथा तत्र नादाद्येतैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति तद्भास्य विजज्ञाविति विजज्ञाविति ॥ ३ ॥

*Sa yathā tatra nādāh̥ye - taitadātmyamidam sarvaṁ tat
satyam sa ātmā tattvamasī shvetaketō iti taddhāsyā vijajnāvīti
vijajnāvīti ॥*

3

Translation :- And as in this case he would not be burnt (because he is established in Truth). That Being Who is the Fundamental-cause is the Substratum of this whole world. He is eternally Existent with His supralogical Power. He is Supreme Being. That art thou, Svetaketu. Then he realised the whole Truth from him - yes he realised.

3

CHAPTER VII

Section 1

ॐ । अधीहि मगव इति होपसपाद सनत्कुमारं नागदस्तः
होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति स
होवाच ॥ १ ॥

AUM, adhihi bhagava iti hopasasāda sanatkumāram
nāradaṣṭam hovācha yadvettha tena mopasida tatasta urdhvam
vakshyāmiiti sa hovācha ॥ 1

Translation :- AUM, Nārada approached Sanat-
kumāra and said: 'Revered master, kindly enlighten
me' He (Sanatkumāra) said: 'come to me and tell
me first what you know. then I will speak to you
what is beyond that'.

Purport :- In the previous chapter we are told
about the science of the soul in relation to the
Supreme Reality. But knowledge alone will not help
us; so this chapter proposes to show that without a
practical way of life led with devotion to Godhead
one's knowledge about God will not be fruitful.
Secondly, if the lower grades of Reality are not
described, one may have the wrong impression that
there are other realities without being subservient to
the Absolute Being. So the illustrations in this
chapter serve to help the aspirant to get enlighten-
ment progressively from the gross to subtle, the
highest sovereignty of Truth in Self-realisation
which is beyond empiricism. The anecdote
bringing together two of the greatest spiritual person-
alities as teacher and taught stresses the great need
of proper discipleship under a worthy preceptor for
all those who aspire after the highest good in life. 1

ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं चतुर्थमिति-
हासपुगणं पञ्चमं वेदानां वेद पित्र्यं राशिं देव निधिं व कोत्रास्य-
मेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्प-
देवजनविद्यामेतद्भगवोऽध्येमि ॥ २ ॥

*Rigvedam bhagavo - adhyemi yajurvedam sāmavedam āthar-
vanamchaturthamitihāsapurānam panchamam vedānām vedam
pitryam rāshim daidam nidhim vāko - vākyaemekāyanam deva-
vidyām brahmavidyām bhutavidyām kshatravidyām nakshatrā-
vidyām sarpadevajananavidyāmetad bhagavo - adhyemi ॥ 2*

Translation :- Revered master, I know the Rigveda, the Yajurveda, the Sāmaveda, and the Atharvan as the fourth, the Itihāsa, Puranās as the fifth, grāmmer, the rules for the worship of the manes, mathematics, the science of portents, the chronology, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of war, the astronomy the science of snake - charming and the fine arts. This, venerable master, I know”.

Purport :- Nārada's statement shows that vast knowledge in all the field cannot bring peace without intuitive wisdom. 2

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे
भगवद्दृशेभ्यस्तारति शोकमात्मविदिति सोऽहंभगवः शोचामि तं
मा भगवाञ्छोक्तस्य पारं तारयत्विति तं होवाच यद्वै किञ्चित्तदध्य-
शीष्टा नामैवेतत् ॥ ३ ॥

*so aham bhagavo mantravidēvāsmi natmavicchrutam hyeva
me bhagavad drishebhystarati shokamātmavititi so aham*

TWELVE ESSENTIAL UPANISHADS [VII.1.3-4]

*bhagavah shochāmi tam mā bhagavānchokasya pāram tārayatīti
tam hovācha yadvai kinchaitādadhya gishthā nāmatīvalatad || 3*

Translation :- (Nārada said) Venerable master, I have studied these subjects no doubt, but thereby I have not become knower of Ātman. Indeed, I have heard from great personages like your goodself that he who has realised the Ātman goes beyond sorrow. Such a sorrowful person am I, revered master, do you, sire, help me to cross over to the other side of sorrow. To him he (Sanatkumāra) said, 'Verily. whatever you have learnt here, is really a bookish knowledge.'

Purport :- Nārada admits that mere book-knowledge of highest erudition even of the Vedic lessons will not help one to get rid of nescience, the root of sorrow. It is only ātma-realisation that eradicates the very cause of sorrow. So one must translate the spirit of Vedic knowledge into his practical 'leading a way of life' coupled with the Divine Providence and so long there is no realisation of Ātman (God) one cannot cross over to the other side of sorrow. Here Ātman denotes the Supreme Divinity. 3

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थे इतिहास-
पुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्देवो निधिर्वाकोवाक्य-
मेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्प-
देवजनविद्या नामैतन्नामोपास्वेति ॥ ४ ॥

*Nāma vā rik - vedo yajur - vedah sāmaveda atharvancok-
chaturtha itihāsa purāṇah panchamavedānām vedah pitryo
rāshirdāyo nidhīrvāko vākyaamekāyanam devavidyā brahmavidyā*

*bhutavidyā kshatravidyā nakshatravidyā sarpa-devajānavidyā
namat vaitannāmopāssveti ||*

Translation:— Verily, a name is the Rig - veda, so also Yajur - veda, Sāma - veda, Atharva - veda, as the forth, the Itihāsa, Puranas, as the fifth, grām̐mar, the rules for the worship of the manes, mathematics, the science of portents, the chronology; the logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of war, the Astrology, the science of snake-charming and the fine arts—all this is mere name, meditate on the name. 4

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथाकाम-
चारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवा नाम्नो भूय इति
नाम्नो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीति ॥ ५ ॥

*Sa yonāma brahmatyupāste yāvannāmno gatam tatrāsya
yathākāmachāro bhavati yo nāma brahmatyupāsteasti bhagavo
namno bhuya iti namno vāva bhuyo astīti tanme bhagavān
bravitviti ||*

Translation:— He who meditates on 'name' taking it as Brahman, becomes independent (freely moving) so far as name goes, and he meditates on name as if that is the Brahman.' (Nārada) "revered master, is there anything greater than name?" There is assuredly more than in the 'name'. "Revered master, 'will you kindly tell me that.'"

Purport:— Name here denotes chanting of Vedic mantras for ritualistic performances. It clearly indicates that he becomes free to act freely so far as name goes. Contrarily Māyāvādins understand here;

that it is nameless Brahman's imaginary name. But it is absurd. Nor does it refer to the Divine Name which possesses all the Potencies of God Himself. In fact the Divine Name is above everything. As we find in *Tad nāma grahanādivih*: taking the Name of God is not only the means for attaining *mukti* but also produces Prema—which is far superior to *mukti*. Even by uttering similar dawn-Divine-Name (*nāmābhāsa*) one easily gets *mukti*.¹ And if once the Transcendental Name of Bhagavān is chanted or heard final *mukti* possessing blissful service to the Lord is easily attained.² 5

Section 2

वाग्वा नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदं
सामवेदमाथर्वणं चतुर्थमितिहासपुगणं पञ्चमं वेदानां वेदं पित्र्यं
राशिं देव निधिं वाकावाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां
क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं
वाकाशं चापश्च तेजश्च देवाश्च मनुष्याश्च पशूश्च वयांसि
च तृणवनस्पतीञ्च्वापदान्याकीटपतङ्गपिपीलिकं धर्मं चाधर्मं च सत्यं
चानृतं च साधुं चासाधुं च हृदयज्ञं चाहृदयज्ञं च यद्वै वाङ्नाभवि-
ष्यन्न धर्मो नाधर्मो व्यज्ञापयिष्यन्नसत्यं नानृतं न साधु नासाधु न
हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्वेति ॥ १ ॥

*Vāg vāva namno bhuyasi vāgvā rigvedam vijnāpayati
yajurvedam sāmavedamātharvanam chaturthumitihāsa purānām
panchamam vedānām vedam pitryam rāshim daivam nidhīm
vākovākyaamekāyanam devavidyām brahṇavidyām bhūtaavidyām
kshatravidyām nakshatravidyām sarpadevajanaavidyām divam cha
pṛthivīm cha vāyum chākāśham chāpashcha tejushcha devāmsch:*

1. Bh. VI. 3.24

2. vide Bh. II. 2

*manushyāṁshcha pashumshcha vayāmsi cha trīṇavanaspatnīchā
śhvāpadānyākitapatanga - pipilikam dharmam cha adharmam
cha satyam chānritam cha sadhu chāhri sadhu cha hridayajnam
chāhridayajnam cha yadvai vān nābhavishyanna dharmo nādharmo
vyajñāpayishyanna satyam nānritam na sādhu nāsadhu na
hridayajno nahridayajno vāgevaitat sarvam vijñāpayati vācha-
mupāssveti ||* 1

Translation :- Speech assuredly greater than name, speech, verily makes known the Rig-Veda, the Yajur-Veda, the Sāma-Veda, the Atharva-Veda as the forth, the Itihāsa, Purana, as the fifth, the grammar, the rules for the worship of the manes, mathematics, the science of the portents, the chronology, the logic, the science of the ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of the war; the Astronomy; the science of the snake-charming, and the fine-arts as well as heaven and earth, air and space, water and heat, gods and men, beasts and birds, grass and trees, animals together with worms, flies and ants, the right and the wrong, the true and the false, the good and the bad, the pleasing and the unpleasing. Verily, if there were no speech neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither the pleasing nor the unpleasing. Speech, indeed makes all this known. Meditate upon speech. 1

स यो वाचं ब्रह्मे युपास्ते यावद्वाचो गतं तत्रास्य यथाकाम-
चारी भवति यो व चं ब्रह्मे युगास्तेऽस्ति भगवो वाचो भूय इति वाचो
वाव भूयोऽस्तीति तन्मे भगवान्ब्रवा त्विति ॥ २ ॥

*Sa yo vācham brahmetyupāste yāvadvācho gatam tatrāsya
yathā-kāmachāro bhavati yo vācham brahmetyupāste - asti*

*bhagavo vācho bhuya tti vācho vāva bhuyo - astiti tanme
bhagavān bravītviti ||* 2

Translation :- He who meditates upon speech as if it is the Brahman becomes independent so far as speech reaches. "Is there anything, venerable master, greater than speech?" Yes, there is something greater than the speech," "So, venerable master tell me that?" 2

Section 3

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ
वाक्षौ मुष्टिरनुभवत्येवं वाच च नाम च मनोनुभवति स यदा मनसा
मनस्यति मन्त्रानधीयीत्यथार्धाते कर्माणि कुर्वीयेत्यथ कुरुते
पुत्राश्च पशूश्चेच्छेयेत्यथेच्छत इमं च लोकममुं चेच्छेयेत्यथेच्छते
मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म मन उपस्वेति ॥ १ ॥

*Mano vāva vācho bhuyo yathā vai dve vāmalake dve vā
kole dvau vā - akshau mushtiranu bhavatyevam vācham cha
nāma cha mano-anubhavati sa yadā manasā manasyati mantrā -
nadhiyetyathādhite karmani kurviyetyaiha kurute putrāmscha
pashum shcheyetyathhecchata imam cha lokamamum checcheyetya-
thecchate mano hyātmā mano hi loko mano hi brahma mana
upāssveti ||* 1

Translation :- "Mind, assuredly, is more than the speech. Verily, as the closed compasses two acorns or two kola-berries, or two dice-nuts, so mind compasses both speech and name. When through mind one has in mind 'I wish to learn the sacred sayings' then he learns them; 'I wish to perform sacred works' then he performs them, 'I would desire sons and cattle', then he desires them. 'I would desire this world and the yonder', then he desires

them. Truly the mind is the self. Truly, the mind is the world. Truly, mind is Brahman. So meditate on mind. 1

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथा-
कामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो भूय
इति मनसो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

*Sa yo mano brahmetyupāste yāvanmanaso gatam tatrāsyā
yathākāmachāro bhavati yo mano brahmetyupāsteasti bhagavo
manaso bhuya iti manaso vāva bhuyoastiti tanme bhagavān
bravitviti ॥* 2

Translation :- He who meditates on the mind as if it is the Brahman becomes independent so far as mind reaches." "Is there anything, venerable master, greater than mind ?"

"Yes, there is something greater than mind."
"Do, venerable master tell me that ?" 2

Section 4

सङ्कल्पो वाव मनसो भूयान्यदा वै सङ्कल्पयतेऽथ मनस्यत्यथ
वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु
कर्माणि ॥ १ ॥

*Sankalpo vāva manaso bhuyān yadā vai sankalpayate
atha manasyatyatha vāchamirayati tāmu nāmīrayati namni
mantrā ekam bhavanti mantreshu karmāni ॥* 1

Translation :- Will is assuredly greater than the mind. For when one wills, he reflects. He utters in speech and then utters it in name. The sacred hymns

are included in name and sacred works in the sacred hymns. 1

Purport¹ :-

तानि ह वा एतानि सङ्कल्पैकायनानि सङ्कल्पात्मकानि
सङ्कल्पे प्रतिष्ठितानि समकल्पतां द्यावापृथिवी समकल्पेतां वायुश्चा-
काशं च समकल्पन्तापश्च तेजश्च तेषां संकल्प्यै वर्षं सङ्कल्पते
वर्षस्य संकल्पत्या अन्नं सङ्कल्पतेऽन्नस्य संकल्प्यै प्राणाः
सङ्कल्पन्ते प्राणानां संकल्प्यै मन्त्राः सङ्कल्पन्ते मन्त्राणां
संकल्प्यै कर्माणि सङ्कल्पन्ते कर्मणां संकल्प्यै लोकः सङ्कल्पते
लोकस्य संकल्प्यै सर्वं सङ्कल्पते स एष सङ्कल्पः सङ्कल्प-
मुपास्वेति ॥ २ ॥

*tāni ha vā etāni sankalpaikāyanāni sankalpātmakāni
sankalpe pratishthitāni samaklripatām dyāvāprithivī samakal-
petām vāyu-shchākāsham cha samakalpantāpashcha tejashcha
teshām sanklriptyai varsham sankalpate varshasya sanklriptyā
ānnam sankalpate-annasya sanklriptyai prānāh sankalpante
prānānām sanklriptyai mantrāh sankalpante mantrānām sanklri-
ptyai karmāni sankalpante karmanām sankalriptyai lokah
sankalpate lokasya sanklriptyai sarvam {sankalpate sa esha
sānkalpah sankalpamupassveti ॥* 2

Translation :- Verily, all these centre in the will, have the will as their foundation, and abide in the will; heaven and earth were formed through the will; air and ether were formed through the will; water and heat were formed through the will; through their formation rain is engendered. Through rain's formation the food becomes formed. Through food being formed living creatures are formed. Through

1. vide M. U. I. 2.1

the willing of living beings (man) sacred formulas become formed. Through sacred formulas having been formed ritualistic sacrifices become performed. Ritualistic sacrifices having been performed, the world becomes formed. Through the world having been formed, everything becomes formed. Such is the will. Meditate upon the will.

Purport :- The nature and function of the entities enumerated in this lesson are asserted to be the result of their inner willing. 2

स यः सङ्कल्पं ब्रह्मेत्युपास्ते कृत्वा तान् वै स लोकान् ध्रुवान् ध्रुवः
प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति यावत्सङ्क-
ल्पस्य गतं तत्रास्य यथाकामचारो भवति यः सङ्कल्पं ब्रह्मेत्युपास्तेऽ-
स्ति भगवः सङ्कल्पाद्भूय इति सङ्कल्पाद्वाव भूयोऽस्तीति तन्मे
भगवान्ब्रह्मवीत्स्विति ॥ ३ ॥

*sa yah sankalpam brahmetypāste kṛiptān vai sa lokān
dhruvān dhruvāh pratishthitān pratishthito avyathamānānav-
yathamāno - abhisidhyati yāvat sankalpasya gatam tatrāsya
yathākāmachāro bhavati yah sankalpam brahmetypāste - asti
bhagavah sankalpād bhuya iti sankalpādvāva bhuyo āstīti
tanme bhagavān bravītyiti ॥* 3

Translation :- He who meditates upon the will as if it is Brahman obtains the worlds he has willed; himself being permanent the permanent worlds, and himself unwavering the unwavering worlds he obtains. As far as will goes, tall then he is independent." 'Is there anything, venerable master, greater than the will?'

“Yes, there is something greater than the will,”
“Do, venerable master, tell me that.” 3

Section 5

चित्तं वाव सङ्कल्पाद्भूयो यदा वै चेतयतेऽथ सङ्कल्पयतेऽथ
मनस्यत्यथ वाचमीरयति ताम् नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति
मन्त्रेषु कर्माणि ॥ १ ॥

*Chittam vāva sankalpādbhuyo yadā vai chetayate - atha
sankalpayate aitha manasyatyatha vāchamirayati tām nāmniirayati
nāmnī mantrā ekam bhavanti mantreshu karmāni |* 1

Translation:- Thought, assuredly, is neater than
the will. Verily, when one thinks, he forms a will,
then he has in mind, then he utters in speech and he
utters it in name. The sacred hymns are included in
name and sacred ritualistic performances in the
sacred hymns. 1

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते प्रति-
ष्ठितानि तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तीत्येवैनमाहुर्बुद्धयं
वेद यद्वा अयं विद्वान्नेत्यमचित्तः स्यादित्यथ यद्यल्पविच्चित्तवान्भवति
तस्मा एवोत शुश्रूषन्ते चित्तः ह्येवैषामेकायनं चित्तमात्मा चित्तं
प्रतिष्ठा चित्तमुपास्वेति ॥ २ ॥

*Tāni ha vā etāni chittai - kāyanāni chittātmāni chitte
pratishthitānītasamād yadyapi vahuvidachitto bhavati nāyamas-
tītyevainamāhuryadayam veda yadvā ayam vidvān netthamachittak
syāditayathayadyalpavicchittavān bhavati tasmā evota shushru-
shante chittam hyevaishāmekāyanam chittamātmā chittam
pratishthā chittamupāssveti ||* 2

Translation :- Verily, all these centre in thought, have thought as their foundation, are established in thought. Therefore even if one who knows much, is without thought, people say of him as he is not anybody, whatever he knows ! verily, if he did know, he would not be so without thought. On the other-hand, if he is thoughtful, even though he knows little, people become desirous of listening to him. Truly, indeed, thought is the centre, thought is the foundation, thought is the support of these; meditate upon thought.

2

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान् ध्रुवान् ध्रुवः
प्रतिष्ठितान्प्रतिष्ठितोऽव्ययमानानव्ययमानोऽभिसिध्यति यावच्चित्तस्य
गतं तत्रास्य यथाकामचारो भवति यश्चित्तं ब्रह्मेत्युपास्तेऽस्ति भगव-
श्चित्ताद्भूय इति चित्तं द्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

*Sa yashchittam brahmetyupāste chittān vai sa lokān dhruvān
dhruvah pratishthitān pratishthito - avyāthamānānavyatha -
mānoabhisidhyati yāvacchittasya gatam tatrāsyā yathākāmachāro
bhavati yashchittam brahmetyupāste - asti bhagavashchittāt bhūya
iti chittādvāva bhūyoastiti tanme bhagavān braviitviti ॥*

3

Translation :- He who meditates upon thought as if it is Brahman attains the worlds he has thought of himself being permanent in these permanent worlds (long-lasting)—the worlds himself has established, in an unwavering form. As far as thought goes, so far one has unlimited freedom as he meditates upon thought as Brahman.” “Is there anything, venerable master, greater than thought?” “Yes there is something greater than the thought.” “Do, venerable master, tell me that?”

3

Section 6

ध्यानं वाव चित्तद्भूयो ध्यायतीव पृथिवी ध्यायतीवन्तरिक्षं
 ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देवमनु-
 स्यास्तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति अगनापादाश्चा
 इवैव ते भवत्यथ येऽल्पाः कलहिनः पिशुना उपवादिन तेऽथ ये
 प्रभवो ध्यानापादाश्चा इवैव ते भवन्ति ध्यानमुपास्वेति ॥ १ ॥

*Dhyānam vāva chittādbhūyo dhyāyativā prithivī dhyāyati-
 vāntariksham dhyāyativa dyaurdhyāyantivāpo dhyāyativā
 parvatā dhyāyantiva devamānushyāstasmād ya iha manushyānām
 mahatām prāpnuvanti dhyānāpādāmsā ivaiva te bhavanti aha
 ye alpāḥ kalahinah pishunāupavādinaste - atha ye prabhavo
 dhyānāpādāmsā ivaiva te bhavanti dhyānamupāssveti ॥ 1*

Translation :- Contemplation assuredly, is more than thought; the earth contemplates as it were, the sky contemplates as it were and heaven contemplates as well. The waters contemplate as it were, the mountains contemplate as it were and gods contemplate as it were. Therefore, he among men attains greatness, he seems to have obtained a share of the reward of contemplation. Now the small people are quarrelsome, abusive and slandering. But the superior men seem to have obtained a share of the reward of contemplation, Meditate upon contemplation. 1

स वो ध्यानं ब्रह्मेत्युपास्ते यावद्ध्यानस्य गतं तत्रास्य यथा-
 कामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्त भगवो ध्यानाद्भूय
 इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीतीति ॥ २ ॥

*Sa vo dhyānam brahmetyupāste yāvaddhyānasya gataṁ
 tatrāsya yathākāmachāro bhavati yo dhyānam brahmetyupāste -*

*asti bhagavo dhyānād bhuya iti dhyānādvāva bhuyo - astiti
tanme bhagavān bravitviti ||*

2

Translation :- He who meditates upon contemplation as if it were the Brahman goes as far as contemplation goes, and he has unlimited freedom.” ‘Is there anything, venerable master, greater than the contemplation?’ ‘Yes, there is something greater than contemplation’. ‘Do, venerable master, tell me that ?’

Purport :- Contemplation is the process of firmly concentrating without being intercepted by any alien thought.

2

Section 7

विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं विजानाति
यजुर्वेदं सामवेदमथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं
पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं देवाविद्यां ब्रह्मविद्यां
भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां दिवं च पृथिवीं च
वायुं चाकाशं चापश्च तेजश्च देवाश्च मनुष्याश्च पशूश्च वयांसि
च तृणवनस्पतीञ्छुपदान्याकीटपतङ्गपिपीलिकं धर्मं चाधर्मं च सत्यं
चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं
च लोकममुं च विज्ञानेनैव विजानाति विज्ञानमुपास्वेति ॥ १ ॥

*Vijnānam vāva dhyānādbhuyo vijnānena vā rigvedam vijānāti
yajurvedam sāmavedamātharvam chaturmitihāsa purānam pan-
chamam vedānām vedam pritrām rāshim daivam nidhim
vākovākyaemekāyanam devavidyām brahmavidyām bhutavidyām
kshatrevidyām nakshtravidyām sarpadevajanavidyām divam cha
prithivīm cha vāyum chākāsham chāpashcha tejah - cha devāmsh
cha manushyāshcha pashumshcha vayāmsi cha trinavanaspatin-
chchvāpadānyākitapatangopipilakam dhamam chādharma cha*

*satyam chānritam cha sādhu chāsādhu cha hridayajnam chāhri-
dayajnam chānnam cha rasam chenam cha lokamamum cha
vijñānenaiva vijñānāti vijñānamupāssveti ||* 1

Translation :- Understanding assuredly, is greater than contemplation. Verily, by understanding one understands the Rigveda, the speech assuredly greater than name; speech, verily, makes known the Rig Veda, the Yajur-Veda, the Sāma-Veda, the Atharva-Veda as the forth, the Itihāsa; Purāna, as the fifth, the grammer, the rules for the worship of the manes, mathematics, the science of the portents, the chronology, the logic, the science of the ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of the war, the astrology, the science of the snake-charming, and the fine-arts as well as heaven and earth, air and space, water and heat, gods and men, beasts and birds, grass and trees, animals together with worms, flies and ants, the right and the wrong, the true and the false, the good and the bad, the pleasing, and the unpleasing. The food and drink or taste, this world and yonder, all this one understands just with understanding. Meditate upon understanding. 1

स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकान् ज्ञानव-
तोऽभिसिध्यति यावद्ब्रह्मज्ञानस्य गतं तत्रास्य यथा कामचारो भवति
यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव
भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

*Sa yo vijñānam brahmetyupāste vijñānavato vai sa
lokāncha jnavato-abhisidhyati yāvadvijñānāsyagatam tatrāsyā
yathākāmachāro bhavati yo vijñānam brahmetyupāste asti
bhagavo vijñānābhūya iti vijñānādvāva bhūyo astiit tanme
bhagavān bravīttī ||* 2

Translation :— He who meditates upon understanding as if it were the Brahman, verily, attains the worlds of understanding, of knowledge as far as understanding goes; so far he has unlimited freedom he who meditates upon understanding as the Brahman.”

‘Is there venerable master anything more than understanding?’ ‘Yes there is something greater than understanding.’ ‘Do, venerable master, tell me that.’

2

Section 8

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको बलवाना-
कम्पयते स यथा बली भवत्यथोत्थाता भवत्युत्तिष्ठन्परिचरिता भवति
परिचरन्नुपसत्ता भवत्युपसीदन्द्रष्टा भवति श्रोता भवति मन्ता भवति
बोद्धा भवति कर्ता भवति विज्ञाता भवति बलेन वै पृथिवी तिष्ठति
बलेनान्तरिक्षं बलेन द्यौर्बलेन पर्वता बलेन देवमनुष्या बलेन पशवश्च
वयांसि च तृणवनस्पतयः स्वापदान्याकीटपतङ्गपिपोलिकं बलेन
लोकस्तिष्ठति बलमुपास्वेति ॥ १ ॥

*Balam vāva vijñānādbhuyo - api ha shatam vijñānavatāmeko
valavānākāmpayāte sa yadā balee bhavatyathotthātā bhavaty-
uttishthan paricharitā bhavati paricharannupasattā bhavatyupasidan
drashtā bhavati shrotā bhavati mantā bhavati voddhā bhavati
kartā bhavati vijñātā bhavati valena vai prithivi tishtathi
valenāntariksham valena dyaurveda parvatā valana devamanu-
shyā valana pushavashcha vayāmsi cha trinavanaspatayah
shvāpadānyākītaputangapipilakam valena lokastishthathi valamu-
pāssveti ॥*

1

Translation :— Strength assuredly is greater than understanding. A single man with strength causes

even a hundred men with understanding to tremble when a man becomes strong, then he rises; rising he serves; serving he approaches nearer, approaching nearer, he sees, hears, reflects, understands, acts and realises. Indeed the earth stands by strength; the sky by strength; heaven by strength; the mountain by strength; gods and men by strength; cattle and birds; grasses and trees; beasts down to worms; flying insects and ants; all nay, the world itself stands by strength. Meditate upon strength. 1

स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य यथाकाम-
चारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति बला-
द्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

*Sa yo valam brahmetryupāste yāvad bālasya gatam tatrāsyā
yathākāmachāro bhavati yo - valam brahmetryupāsteasti bhagavo -
balādbhuya iti balādvāva bhuyo - astiti tanme bhagavān
bravitviti ॥* 2

Translation :- He who meditates upon strength as Brahman goes as far as strength goes; so far he has unlimited freedom he who meditates strength as the unlimited freedom, he who moditates strength as the Brahman. Is there, revered master, greater than strength? Yea, there is something greater than the strength. Do revered master, tell me that. 2

Section 9

अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि दश रात्रीर्नाश्नीयाद्यद्यु ह
जीवेदथवाद्रष्टाश्रोतामन्ताबोद्धाकर्ताविज्ञाता भवत्यथान्नस्यायै द्रष्टा

भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता
भवत्यन्नमुपास्वेति ॥ १ ॥

*Annam vāva valādhuyastasmād yadyapi dasha rātrirnāsh-
niyād yadyu ha jivedathavāādrashtā ashrotā - amanatā avoddhā -
akartā avijnātā bhāvatyathānnasyāyai drashtā bhavati shrotā
bhavati mantā bhavati boddhā bhavati kartā bhavati vijnāta
bhavatyannamupāssveti ॥* 1

Translation:- Food, verily, is greater than strength. Therefore, if anyone does not eat for ten days, even though he might live, yet, verily, he becomes a non-seer, non-hearer, a non-thinker, a non-understander, a non-doer and a non-knower. But when he takes food he becomes a seer, he becomes a hearer, a thinker, an understander, a doer and a knower. Reverence food. 1

स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान्पानवतोऽभि-
सिध्यति यावदन्नस्य गतं तत्रास्य यथाकामचारो भवति योऽन्नं
ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय इत्यन्नाद्वाव भूयोऽस्तीति तन्मे-
भगवान्ब्रवीत्विति ॥ २ ॥

*Sa yo annam brahmetyupāste - annavato vai sa lokān
pānavato - abhisidhyati yāvadannasya gatam tatrāsya yathākā-
machāro bhavati yo - annam brahmetyupāste asti bhagavo -
annādbhuya ityannādvāva bhuyo - astiti tanme bhagavān
bravitviti ॥* 2

Translation:- He who reverence food as if it were the Brahman attains the wrolds supplied with food and drink. He is free to work as he wishes in the spheres within the reach of food since he reverences food as Brahman.' 'Is there anything, revered master, greater than food?' 'Yes, there is

something greater than food'. 'Do, revered master, tell me that ?' 2

Section 10

आपो वावान्नाद्भूयस्यस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते
प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः
प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी
यदन्तरिक्षं यद्ध्यौर्यत्पर्वता यद्देवमनुष्या यत्पशवश्च वयांसि च
वृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलिकमाप एवेमा मूर्ता अप
उपास्वेति ॥ १ ॥

*Āpo vāva annādbhuyasyastasmād yadā suvrishṭirna bhavati
vyādhīyante prāṇā annam kaniyo bhaviṣhyatityatha yadā
suvrishṭirbhavatyānandinah prāṇā bhavantyannam bahu bhavi-
yatityāpa evemā murtā yeyam prīthivi yadantariksham yat
dyauryat parvatā yaddevamanushyā yat pashavashcha vayāmsi
cha trinavanaspatayah shvāpadānyākitapatanga pipilikamāpa
evemā murtā apa upāsasveti ॥* 1

Translation :- Water, verily is more than food. Therefore, when there is no good rain, living creatures are in ailment. Food will be scarce. But when there is good rains, living creatures become happy with the thought, 'food will be abundant.' Water solidified is the earth, (similarly) that is this atmosphere, this sky, the mountains, gods and men, beasts and birds grass and trees, animals together with worms, flies, and ants; all these are just water solidified. Reverence water. 1.

स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान्कामाःस्तृप्तिमान्भवति
यावदपां गतं तत्रास्य यथाकामचारो भवति योऽपो ब्रह्मेत्युपास्तेऽस्ति
भगवोऽद्भ्यो भूय इत्यद्भ्यो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवी
त्विति ॥ २ ॥

*Sa yo - apo brahmetyupāsta āpnoti sarvān kāmāmsrīptimān
bhavati yāvadapām gatam tatrāsyā yathākāmachāro bhavati
yo - apo brahmetyupāste - asti bhagavoadbhyo bhuya ityadbhyo
vāva bhuyo - astiti tanme bhagavān bravītviti ॥ 2*

Translation :- He who reverences water as Brahman obtains all his desires and becomes satisfied. He becomes free to work as he wishes in the sphere within the reach of water, as he reverences water as Brahman.

‘Is there anything, revered master, greater than water?’ ‘Yes, there is something greater than water.’ ‘Do, revered master, tell me that?’ 2

Section 11

तेजो वावाद्भ्यो भूयस्तद्वा एतद्वायुमागृह्णाकाशमभितपति
तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयि-
त्वाथापः सृजते तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च विद्युद्भिराहादाश्चरन्ति
तस्मादाहुर्विद्योतते स्तनयति वर्षिष्यति वा इति तेज एव तत्पूर्वं
दर्शयित्वाथापः सृजते तेज उपास्वेति ॥ १ ॥

*Tejo vāvadbhyo bhuyastadvā etadvāyumāgrihyākāśhamabhi
tapati tadāhurnishochati nitapati varshishyati vā iti teja eva
tat purvam darshayitvā athāpah srijate tadeta - durdhvābhishcha
tirashchibhishcha vidyudbhirāhradāshcharanti tasmādāhurvidyo-
tate stanayati varshishyati vā iti teja eva tat purvam darsh-
ayitvāathāpah srijate teja upāssveti ॥ 1*

TWELVE ESSENTIAL UPANISHADS [VII.11.1-2]

Translation :- *Teja*, (fire) verily is greater than water. For it seizes the wind and warms the ether. Then people say it is hot, it is burning hot, it will rain. Thus does *teja* show this sign first and creates water. So with lightnings flashing upwards and across the sky thunders roll. Therefore people say, there is lightning, there is thunder, therefore it will rain. *Teja*, indeed, first indicates this and creates water. Reverence the *teja*. 1

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान्भा-
स्वतोऽपहतत मस्कानभिसिध्यति यावत्तेजसो गतं तत्रास्य यथाकाम-
चारो भवति यस्तेजो ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो भूय इति तेजसो
वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

*Sa yastejo brahmetyupāste tejasvi vai sa tejasvato lokān
bhāsvato - apa hatatamaskānabhisidhyati yāvattedjaso gatam
tatrāsya yathākāmachāro bhavati yastejo brahmetyupāsteasti
bhagavastejaso bhuya iti tejaso vāva bhuyo astiti tanme
bhagavān bravitviti ॥* 2

Translation :- He who reverences *Teja* as Brahman being radiant himself, attains radiance shining worlds, freed from darkness. As far as *teja* reaches, so far he has freedom to work, as he reverences the *teja* as Brahman.

‘Is there anything, revered master, greater than the *teja*?’ ‘yes, there is something greater than the *teja*’. ‘Do, revered master; tell me that’. 2

Section 12

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसाबुभौ
विद्युन्नक्षत्राण्यगिराकाशेनाह्वयत्याकाशेन शृणोत्याकाशेन प्रतिशृणो-

स्याकशे स्मत् आकाशे न स्मत् आकाशे जायत आकाशमभिजायत
आकाशमुपास्वेति ॥ १ ॥

*Akāsho vāva tejaso bhuyānākāśhe vai suryāchandamāsā,
vubhau vidyunnakshitrānyagnirākāshenāhvayatyākāshena shrino-
tyākāshena pratishrinotyākāshe ramata ākāshe na ramata
ākāshe jāyata ākāshamabhi jāyata ākāshamupāssveti |* 1

Translation:— Ether (or space) verily, is greater than *teja*. In space, verily are both sun and moon, lightning, stars and fire. Through space one calls out; through space one hears; through space one answers. In space one rejoices himself, in space one does not rejoice himself. In space one is born; unto space one is born. Reverence space. 1

स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान्प्रकाश-
वतोऽपम्बाधानुरुगायवतोऽभिसिध्यति यावदाकाशस्य गतं तत्रास्य
यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति भगव आकाशाद्-
भूय इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवत्विति ॥ २ ॥

*Sa ya ākāsham brahmetyupāsta ākāshavato vai sa lokān
prakāshavato a-sambādhanurugāyavato abhisidhyati yāvadākā-
shasya gatam tatrāsyā yathā - kāmachāro bhavati ya ākāsham
brahmetyupāste asti bhagava ākāshādbhuya ityākāshādvāva
bhuyoastiti tanme bhagavān bravitviti ||* 2

Translation:— He who reverences the space as Brahman, verily, attains the worlds full of light, unconfined and spacious. He is free to work as he wishes in the sphere within the reach of space, as he reverences space as Brahman. 'Is there anything revered master, greater than the space? Yea, there

TWELVE ESSENTIAL UPANISHADS [VII.13.1-2]

is something greater than the space.' 'Do, venerable master tell me that. 2

Section 13

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीगन्न स्मरन्तो
नैव ते कञ्चन शृणुर्न मन्वीगन्न विजानीग्न्यदा वाव ते स्मरेयुरथ
शृणुयुग्थ मन्वीग्न्यथ विजानीग्न्यरेण व पुत्रान्विजानाति स्मरेण
पशून्स्मग्मुपास्वेति ॥ १ ॥

*Smaro vāvākāśādbhūyastasmād yadyapi bahava āsiranna
smaranto naiva te kunchana shrinuvurna manvīganna vijāniran
yadā vāva te smareyuratha shrinuyuratha manvīrannatha
vijāniran smarena vai putrān vijānāti smarena paśūn smarā-
mupāssveti ॥* 1

Translation:- Memory, verily, is greater than space. Therefore, if many assemble and if they have no memory, indeed would not hear anyone at all, they would not understand. But surely, should they have memory, then they would hear, think and know. Through memory, indeed, one understands one's son, and one's cattle. Reverence memory. 1

स यः स्मरं ब्रह्मेत्युपास्ते यावत्स्मरस्य गतं तत्रास्य यथाका-
मचगे भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय इति
स्मराद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीति ॥ २ ॥

*Sa y h smaram brahmetyupāste yāvat smarasya gatam
tatrāśya yatākamachā'o bhavati yah smaram brahmetyupāste-
asti bhagavah smarādbhuya iti smarādvāva bhuyo asti tanme
bhagavān bravitviti ॥* 2

Translation:- He who reverences memory as Brahman becomes free to work as he wishes in the

sphere within the reach of memory, he who reverence memory as if the Brahman. 'Is there anything, revered master, greater than memory?' 'Yea, there is something greater than memory.' 'Do revered master tell me that?' 2

Section 14

आशा वाव स्मराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते कर्माणि
कुर्वते पुत्रान्श्च पशून्श्चेच्छा इमं च लोकममु चेच्छा आशामुपा-
स्वेति ॥ १ ॥

*Ashā vāva smarādbhuyasyāshedho vai smaro mantrānadhīte
karmāni kurute putrānshcha pashu'nshchechchata imam cha
lokamamum chechchata ashāmupassveti |* 1

Translation :- Āshā (Desire) assuredly is greater than memory. When kindled by desire memory learns the sacred hymns, performs sacrifices, desires sons and cattle, desires this world and the others. Reverence desire. 1

स य आशां ब्रह्मेत्युपास्त आशयास्य सर्वे कामाः समृध्यन्त्य-
मोघा हास्याशिषो भवन्ति यावदाशया गतं तत्तास्य यथाकामचारो
भवति य आशां ब्रह्मेत्युपा तेऽस्ति भगव आशया भूय इत्याशया
वाव भूयोऽस्ताति तन्म भगवान्ब्रवीत्विति ॥ २ ॥

*Sa ya āshām brahmetyupāsta āshayāsyas sarve kāmāḥ
samridhyaatyamoghaḥ hasyāshisho bhavanti yavadashayāgatam
tatrāsyayathā kāmāchiro bhavati ya āshām brahmetyupāste-
asti bhagavā - āshāyā bhuya ityāshayāvāva bhuyo āstati tannme
bhagavān brabītviti ||* 2

Translation :- He who meditates upon desire as Brahman, gets all his desires are fulfilled, his prayers

do not go in vain. He is free to work as he wishes in the sphere within the reach of hope, as he reverences hope as Brahman.

'Is there anything revered master, greater than hope?'

'Yes, there is something greater than hope.'

'Do, revered master, tell me that.'

2

Section 15

प्राणो वा आशाया भूयान्यथा वा अरा नामौ समर्पिता
एव सिन्प्राणे सर्वं समर्पितम् प्राणः प्राणेन यानि प्राणः प्राणं ददाति
प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो भ्राता प्राणः स्वसा
प्राण आचार्यः प्राणो ब्राह्मणः ॥ १ ॥

*Prāno vā āshāyā bhuyān yathā vā arā nābhau samarpitā
evamasmin prāne sarvam samarpitam prānah prānena yāti
prānah prānam dadāti prānāya dadāti prāno ha pitā prāno
mātā prāno bhrātā prānah svasā prāna āchāryah prāno
brāhmanah ॥*

1

Translation :- Life-breath verily, is greater than hope, even as the spokes are fastened in the hub, so also on this life-breath all is fastened. Life moves by the life-breath. Life-breath gives life, it gives life to a living creature. Life-breath is one's father, mother, brother, sister, preceptor and is the Brahman.

1

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा
ब्राह्मणं वा किञ्चिद्भृशमिव प्रत्याह धिक्त्वास्त्वित्येवं न माहुः पितृह्य

वै त्वमसि मातृ । वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्या-
चार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥ २ ॥

*Sa yadī pitaram vā mātaram vā bhrātaram vā svasrīram
vāchāryam vā brāhmanam vā kinchid bhrishamiva pratyāha dhik
tvā - astvityevainamāhuh pitrihā vai tvamasi māttrihā vai tvamasi
bhrātrihā vai tvamasi svasrihā vai tvamasyāchāryahā vai tvamasi
brāhmanahā vai tvamasiti ॥* 2

Translation:- If one answers unworthily to a father or a mother or a brother or a sister, or a preceptor or a Brahman, people say to him, shame on you, verily, you are a slayer of your father, verily you are a slayer of mother, brother, sister, preceptor and a Brāhmin. 2

अथ यद्येनानुत्क्रान्तप्राणाञ्छूलेन समासं व्यतिषन्दहेन्नै-
वेन ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न स्वसृहा-
सीति नाचार्यहासीति न ब्राह्मणहासीति ॥ ३ ॥

*Atha yadyapyenānutcrāntaprānāñchulena samāsam vyati-
shandaheinnainam bruyuh pitrihā - asiti na māttrihā - asiti na
bhrātrihā asiti na svasrihā asiti nāchāryahā asiti na brāhmanahā -
asiti ॥* 3

Translation:- But if, when the life-breath has departed from them, one should even shove them with a poker and burn up every bit of them, people would not say to him: 'You are a slayer of your father, or your mother, or your brother, or your sister, or your preceptor, and or a Brāhmin. 3

प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं पश्यन्नेव
मन्वान एवं विजानन्नतिवादी भवति तं चेद्ब्रूयुरतिवाद्यसीत्यतिवाद्य-
स्मीति ब्रूयान्नापह्नुवीत ॥ ४ ॥

*Prāṇo hyevaitāni sarvāṇi bhavati sa vā eṣa evaṃ paśhy-
annevaṃ manvāna evaṃ vijānannativāli bhavati tam ched
brūyurativādyasitativādyasmiti bruyānnāpahnūvīta ॥ 4*

Translation :- Life-breath is all. Verily, he who sees this, thinks this, understands this, becomes an excellent speaker. Even if people should say to him, you are an excellent speaker he should say, 'I am an excellent speaker'. He should not deny it.

Purport :- From this above discussions it is dear that the absolutely great one remains beyond all these in the ascending-process. The next section will contain still higher view. 4

Section 16

एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं भगवः
सत्येनातिवदानीति सत्यं त्वेऽ विजिज्ञासितव्यमिति सत्यं भगवो
विजिज्ञास इति ॥ १ ॥

*Eṣa tuva ativadati yah satyenātivadati so - aham bhagavaḥ
satvenātivadāniti satyam tveva vijijñāsītavyamiti satyam bhagavo
vijijñāsa iti ॥ 1*

Translation :- But he, verily, speaks excellently, who speaks excellently of Truth. Revered master, then I would speak about the Truth unreservedly. But one must have sincere inquisitiveness to understand the Truth.

Venerable master, I will sincerely try to understand the Truth.

Purport :- Truth in this center is to be understand as *Paramārtha-satya*. So here Nārada (disciple) expresses that he would be very sincere to try to understand the Truth. Therefore the Guru from now instructs the sistya about Truch which transcends the achievements of the material gains. It is only when an aspirant gets sincere inquistiveness for realising the Supreme Truth, the Guru imparts the secret-knowledge about the Supreme Divinity. 1

Section 17

यदा वै विजानात्यथ सत्यं वदति नाभिजानन्सत्यं वदति
विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति विज्ञानं
भगवो विजिज्ञास इति ॥ १ ॥

*Yadā vai vijānātyatha satyam vadati nāvijānan satyam
vadati vijānanneva satyam vadati vijñānam tveva vijijnāsita-
vyāmitti vijñānam bhagavo vijijnāsa iti ॥* 1

Translation :- Verily when one has realised the Supreme Reality, he does authoritatively speak of the Supreme Reality. Only he who got realisation of the Reality should speak about Him. But one must have sincere inquisitiveness for realising the Reality.

Venerable master, I have sincere inquisitiveness to be enlightened about the Reality. 1

Section 18

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्त्वे
विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं भगवा विजिज्ञास
इति ॥ १ ॥

*Yadā vai manute - atha vijānāti nāmatvā vijānāti matvaiva
vijānāti matistveva vijijnāsītavyeti matim bhagavo vijijnāsa
iti ॥*

Translation :- Verily, when one reflects and penetrates upon, he does understand the science of the Reality viz. philosophy of the Reality (true conception of Him). Without contemplation one does not gain the wisdom of Reality. Only after contemplation does one gain the wisdom of Reality. But one must have inquisitiveness for contemplation. Venerable master, I sincerely desire to have contemplation.

Section 19

यदा वै श्रद्धात्यथ मनुते नाश्रद्धन्मनुते श्रद्धदेव मनुते
श्रद्धा त्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ॥ १ ॥

*Yadā vai shraddadhātyatha manute nāshraddadhanmanute
shraddadhadeva manute shraddhā tveva vijijnāsītavyeti shraddhām
bhagavo vijijnāsa iti ॥*

Translation :- Verily, when one imbibes intuitive Faith, then only he contemplates. One who has not imbibed intuitive faith cannot contemplate. One who has imbibed Faith alone really contemplates. But one should have inquisitiveness how to imbibe such Faith.

Venerable master, I have great thirst to culture Faith.

Purport:- *Shraddhā* is the firm attachment to the Godhead. So it is the constitutional quality of the soul. In *Bhāgavatam*¹: 'In association with holy persons (My devotees) one gets chance for listening to the discourses pregnant with My Transcendental Potency. Spiritual enlightenment no doubt enlivens the heart and enchants the ears of an aspirant. Listening with rapt attention to those soul-enlivening Narrations of My Glorious Pastimes gives rise to unshakeable Faith in Me.....'² 1

Section 20

यदा वै निस्तिष्ठत्यथ श्रद्धधाति नानिस्तिष्ठच्छ्रद्धधाति निस्तिष्ठ-
न्नेव श्रद्धधाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां भगवो विजि-
ज्ञास इति ॥ १ ॥

Yadā vai nistishthatyatha shraddadhāti nānistishthanchhraddadhāti nistishthanneva shraddadhāti nishthā tveva vijijnāsītavyeti nishthām bhagavo vijijnāsa iti ॥ 1

Translation:- Verily when one is spiritually enlightened and becomes steadfast, then only he truly possesses Intuitive Faith. One who has not spiritually enlightened and becomes steadfast, cannot have Faith. Only he who has such spiritual enlightenment and steadfastness, truly has imbibed Intuitive Faith. But one should have yearning for

1. vide III. 25.25

2. Further pl. see my *Sanatana Dharma* [pages 83 to 100 of the 1st Ed.

acquiring such spiritual enlightenment and become steadfast.

Or Venerable master, I do sincerely endeavour for acquiring such spiritual enlightenment and to become steadfast.

Purport:- Spiritual enlightenment and steadfastness stand for earnestness in obediently listening to the preceptor with a view to attaining Subjective Realisation of the Supreme Divinity. 1

Section 21

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव
कृत्वैव निस्तिष्ठति कृतिर वेव विजिज्ञातितव्येति कृतिं भगवो विजि-
ज्ञास इति ॥ १ ॥

*Yadā vai karotyatha nistishthati nākṛtvā nistishthati
kṛtvaiḥ nistishthati kṛtirveva vijijñāsitaḥ kṛtiṃ bhagavo
vijijñāsa iti ॥* 1

Translation:- Verily when one performs those spirituaities that are conducive to institute spiritual Faith, imbibes steadfastness. Without culturing those spiritual rites one cannot imbibe steadfastness. Only by culturing such spiritual rites, one imbibes steadfastness. But one must acquire sincere habit to culture those spiritual rites.

Venerable master, I do endeavour for culturing those spiritual rites.

Purport:- There are sixtyfour types of Shāstric injunctions and by observing them strictly one imbibes spiritual merit. Of these 64 types nine are

very important as stated by Sri Prahlāda.¹ The devotional service to Lord Vishnu by observing the nine-fold features of Bhakti viz. (i) Hearing the Names and Glorious Pastimes of His (from the holy lips of a genuine devotee), (ii) chanting Them with steadfastness, (iii) constant remembrance of Him; (iv) regular service to His Lotus Feet (i.e. waiting upon Him (v) worshipping Him, following the Vedic, rites, (vi) uttering panegyrical hymns before Him, (vii) servitude to Him as a most faithful servitor, (viii) serving Him in a mode of close affinity that of a bosom friend, (ix) Total self-surrender with offering one's own belongings to Him. Of these again five are most essential (1) sat-sanga : association with the single-minded devotees, (2) taking recourse to chanting Divine Krishna Nāma, (3) worshipping the Shrimurti of Godhead with steadfast devotion, (4) hearing Srimad Bhāgavatam : the Transcendental Pastimes of Sri Krishna and (5) Mathurāvāsa : to live at a holy place hallowed by the Anecdotes of the Godhead. These lead to God-realisation. 1

Section 22

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुख-
मेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासिदव्यमिति सुखं भगवो
विजिज्ञास इति ॥ १ ॥

*Yadā vai sukham labhate - atha karoti nāsukham labdhvā
karoti sukhameva labdhvā karoti sukham tveva vijijnāstavyamiti
sukham bhagavo vijijnāsa iti ॥* 1

Translation :- When one gets happiness or bliss, then only one does activities. without getting happiness one does not act. Only on getting happiness one does activities. But one should have discriminating faculty to understand what is real happiness.

Venerable master, I am very much inquisitive to know distinctly that real happiness or bliss.

Purport :- So long one does not yearn for spiritual Bliss or happiness one does not culture those devotional rites. So it is clear that one does not imbibe spiritual Faith without having a thirst for Divine Bliss. A karmi looks for worldly or celestial happiness so he cannot have true faith in divinity. A jnāni only out of fear of the worldly misery viz. for cessation of sorrows looks for salvation there also he does not possess spiritual Faith. Whereas it is only a devotee of God who extremely feels a thirst for Divine Bliss, he alone possesses spiritual Faith. And therefore he is not satisfied with any other gain except the Divine Krishna-Prem because Sri Krishna is the Essence (*Raso vai sah*). 1

Section 23

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवा विजिज्ञास इति ॥ १ ॥

Yo vai bhumā tad sukham nālpe sukhamasti bhumatva sukham bhumā iva vijñāstavya iti bhumānam bhagavo vijñāsa iti ॥ 1

Translation :- The Infinite Being is only Blissful. There is no Bliss in anything finite. Only the Infinite

Being is Blissful. One should have good disposition for realisation of the Infinite Being.

Venerable master, I am very much inclined, to realise the Infinite Being.

Purport:- *Bhūman*: the Paramount or Infinite Being or it denotes that Reality Whom one cannot conceive anything greater in magnitude or in value—He is the All-inclusive Reality. He alone is Unequalled, Unlimited and Unsurpassed Bliss-Embodiment. He is the Summit of Vedānta and the Final Goal of all religious and Philosophical concepts. He is the quintessence (*Raso vai saḥ*). And Sri Nandanandan Krishna is *Akhila rasāmritamurti*. 1

Section 24

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यद्विजानाति तदल्पं या वै भूमा तदमृत-
मथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि
वा न महिम्नोति ॥ १ ॥

*Yatra nānyat pashyati nānyacchṛinoti nānyadvijānāti sa
bhūmātha yatranyat pashyatyanyucchṛinotyanyadvijānāti tadul-
pam yo vai bhūma tadamritamātha yadalpam tanmariyam sa
bhagavah kasmin pratishthita iti sve mahimni yadi vā na
mahimniti* ॥ 1

Translation:- On attaining Whom one sees nothing else, hears nothing else, knows nothing else He is the Infinite Being. But so long there is observation of something else; hears something else, knows something else that is the finite. Verily, the Infinite Being is Nectarine, Blissful and Transcendental but the finite is the mortal being.

Venerable master, how is He stabilised? Is He Self-some: eternally existing with His Transcendental Personality and possessing All-Inclusive Divine Potency or is He devoid of any such supermundane characteristics?

Purport:— One who attains the Supreme Personality of Godhead observes everything as *Ishvāra*.¹ So long there is an observation of a second entity, how one can reach the Goal? one finds in the case of Dronāchārya testing his disciple Arjuna as: 'What do you see my dear'. Arjuna replied, I see a tree. 'Next'. 'I see a bird',. 'Next', I see two eyes of a bird, 'next', I see only one eye of a bird. Alright, now aim to your target." Arjuna reached his target. Thus we find without unalloyed devotion one cannot reach the Infinite Being. Bhāgavata says.² "He who visualises through his untainted soul's eyes his most Beloved Lord Sri Krishna, sees His Glories in every being, (Nay, in every particle of dust) and every being enshrined with devoutness in His service, is the foremost among the devotees."

The most worthy disciple is also equally clever so he puts a pertinent question whether the Infinite is with His Transcendental Personality with His All-comprehensive Divine Potency or is He devoid of all such qualities. In other words whether He is the *Divya-mangala-maya Purusha* or He is merely an Abstract and Attributeless Brahman. (i) *alpa*: finite being: here denotes an unenlightened person or trivial in contrast with the realisation of *Bhūman*.

1. *ishvā vāsyam idam sarvam* vide Iso. U. 1

2. Bh. XI. 2.45

For, one who has realised *Bhūman* dwells in the infinite Bliss that is never abrogated.

गो अश्वमिह महिमेत्याचक्षो हरिहिाण्यं दासभ र्य क्षेत्राण्या-
यतन नीति नाहमेव ब्रवीमि ब्रवीमीति होवाचान्यो ह्यन्यस्मिन्प्रति-
ष्ठित इति ॥ २ ॥

*Go - ashvamiha mahimetyāchakshate hastihiranyam dāsabh-
āryam kshetrānyāyatanāniti nā hamevam bravimi bravimīti
hovāchānyo hy anyasmin pratishthita iti ॥*

Translation:- Here on earth people call cows and horses, elephants and gold, slaves and wives, fields and houses 'greatness'. 'I do not speak thus; I do not speak thus', said he, 'for in that case one thing is established upon another.

Purport:- The Infinite is not existant with the support of something else but He is established in His Own Self. He is Self-some, Self-supported. He is with His Transcendental Personality possessing All-comprehensive Divine Potency but inconceivable through empiricism.

Section 25

स एवाधस्तात् उपरिष्ठात् पश्चात् पुरस्तात् दक्षिणतः स
उत्तातः स एवेदः सर्वमित्यथातोऽहङ्गागदेश एवाऽमेवास्तादहमुपरि-
ष्ठादहं पश्चाःहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदः सर्वमिति ॥

*Sa evādhastāt sa uparishṭāt sa pashchāt sa purastāt sa
dakshinatah sa uttaratah sa evedam sarvamityathāto - ahamkā-
rādesha evāhamevādhastā lahamuparishṭād aham pashchādaham
purastādaham dakshinato-ahamuttarato-ahamevedam sarvamiti ॥ 1*

Translation :- That Infinite Being is in below, He is in above. He is in behind, He is in front. He is in the south, He is in the north, He is indeed, all-through pervading whole world He in His Personal statement mentions : 'I am in below. I am in above. I am in the west, I am in the east, I am in the south, I am in the north, I am indeed, pervading all through the world'.

Purport :- (vide Gita X). For the beginning half refer to M. U. 11.2.11. 1

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चा-
दात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तर आत्मैवेदः सर्वमिति
स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मतिरात्मक्रीड
आत्ममिथुन आत्मानन्दः स स्वराङ् भवति तस्य सर्वेषु लोकेषु
कामचारो भवति । अथ येऽन्यथातो विदुः अन्यराजनस्ते क्षय्यलोका
भवन्ति तेषां सर्वेषु लोकेष्वकामचारो भवति ॥ २ ॥

*Athāta ātmādesha evātmāi vādhasiādātmopariṣṭhādātmā
pashchādātmā purastād ātmā dakshināta atmottarata ātmaivedam
sarvamitti sa vā esha evam pashyannevaṁ manvāna evam
vijānan ātmaratih - ātmacridā - ātmamithuna - ātmānāndah sa svarād
bhavati tasya sarveshu lokeshu kāmachāro bhavatyatha ye -
anyathā ato viduranyarājānaste kshayyalokā bhavanti teshām
sarveshu lokeshvakāmachāro bhavati ॥* 2

Translation :- The Self-realised Guru now instructs the aspirant soul that he should know that the Infinite Being is in below, He is in above, He is in behind, He is in front, He is in the south, He is in the north and He is indeed, Pervading all-through the whole world.

Sa va-asha evam : this is the approach of one group of aspirants, whereas there is indeed another group of persons which on visualisation contemplates upon the Transcendental Personality of Godhead and being saturated with devotion they feel extremely delighted in rendering unalloyed service to that Lord of Love, they in their state of *vastusiddhi* join with the Transcendental Sports of that Lord of Love (*atmacridā*), nay, they (who are so fortunate indeed) imbibing Rāgānugā-Bhakti in their self-some divine nature of *Gopi-bhāva* serve that Lord of Autumnal Moon (*atmamithunah*) and they feel intoxicated by attending to that Blissful Sports at the sole pleasure of that Beloved Witty Connoisseur (*ātmānandah*). Ah, such a most fortunate one supremely great amongst the crest jewel devotees; has absolute freedom in all the worlds.

Whereas those who know otherwise than this are heteronomous; they have perishable worlds; in all worlds they will have no freedom.

Purport :- In the previous section I am below... etc... are referred to and the *Māyāvādīs* might have misconstrued that the 'I' refers to jiva-ātmā therefore to root out that misconception in this section it is clearly stated that that Self-some 'I' is the Supreme Reality Who is without a second, encompassing everything and He is delighted in His Own Self-some Potency which we shall learn from the following chapter viz. the 8th.

Besides we find in the Section 24 Nārada asked whether that *Bhumā*: is the Transcendental Personality possessing All-inclusive Divine Potencies or is He

devoid of any such super-mundane characteristics. In reply to that the divine preceptor here clears out, that one group of aspirant merely observes His *sarvam-khalvidam Brahman svarupa* and worships Him in His Pratikarupa. Whereas *sa vā esha evam* clearly indicates that besides them there is another group who visualises and contemplates upon that *Satchidānanda Vighraha: Akhila-Rasāmrita-Murti* and as per their respective self-realised and unalloyed spiritual loving sentiment (bhāva) they render their unalloyed service to the Lord of Love-Transcendent. And they are as such: (a) *ātmarati*, (b) *ātmakridā*, (c) *ātmamithuna* and (d) *ātmānandah*. Now (a) *ātmarati*, (b) *ātmakridā*, (c) *ātma-mithuna* and (d) *ātmānanda* all these four are augmented in the love-laden poignant bosom of Madhura-rasa (Gopi-bhāva) cogently flow only towards the '*Akhila-rasāmrita-murti*' Vrajendranandan Sri Krishna Who is Avatāri, the Supreme Lord par-excellence (*Krishnastu bhagavān svayam*). (A) In Dandaka forest (Ramayana) one finds that the Rishis had the *ātmarati* (passionate love) for Sri Rāmachandra but Sri Rāmachandra could not be the Receipt of that Love. Therefore they were blessed to be born at Mathurā as the Yajna-patnis who could run with the poignancy of their passionate Love to Sri Nandanandan Krishna and even then they could not have the *ātmakridā* or *ātmamithuna* with Him.

(B) *Atmakridā*: Thousands of Gopis joined in Rasa-kridā hand in hand with Sri Krishna.

(C) *Atmamithuna*: The principal Gopis and their close associates could only enjoy sambhoga.

crīdā with Sri Krishna. Even their Pratika-rupa like the Queens of Dvārakā could not enjoy such Love-dalliance with Him. (D) *ātmānanda*: one's Love-dalliance with Sri Krishna is only for His sole pleasure. At His pleasure She feels Bliss. This is *Leelā Svayamvara-rasam labhate jayashrih* with only His Predominated Moiety Sri Rādhā, the *Hlādinī-Potency* of *Swayam-rupa* Sri Krishna. All these four types of services are rendered by the Rāgātmikā Associate Gopis who are direct Emanations from Predominated Moiety Sri Rādhā.

The Body of the Godhead appears similar to, but is completely and essentially different from, any human form or human body. The Supreme Godhead, Who is Sri Krishna, is Absolute Chetan, and therefore His Form of Body is also Absolutely Chetan. To the ignorant who is bound by sense-experience He looks like a human being; to the Self-realised He is the Supreme Divine Form peculiar to Himself, completely independent of any conception of a body or form of this phenomenal world. So when the scriptures, particularly the Bhāgavatam mention about the Vraja Gopis, they must not be imagined to be lustful or like the women-folk of this world. A man or a woman in his or her physical body can never contact the Divinity. A soul freed from *māyik* bondage can alone attain the Feet of the Supreme Godhead Sri Krishna. In bondage, none can know Him, much less be blessed by His Transcendental Embraces: While discussing about *Rāgātmikā-Bhakti* and in its wake *Rāgānugā-Bhakti* one must not forget all the different stages of spiritual

practices, starting from *Sraddhā* upto *Rāga* and *Anurāga*. One should attain sufficient spiritual eligibility in order to follow those super-transcendental affairs of Lord's Realm, which have absolutely nothing to do with or in respect of which one must not think in terms of mundane lust. There is a possible danger for ordinary human beings who have generally given to bridled or unbridled sensual lust, to imagine something unwholesome in the Erotic Love of the Gopis towards Sri Krishna. Lord Sri Chaitanya has declared that Sri Krishna is served properly only by the denizens and especially the milk-maids of Vraja, and that it is not possible for anyone who is not perfectly free from sin to realise the nature of such service. It is necessary to pass through a regular course of spiritual training under a good preceptor to be able to understand what it really is and to be able to practise it. By attaining such a condition we realise the eternal function of our souls. This service cannot be performed by means of this body or mind. It is performed by the pure soul who is absolutely free from all worldly hankerings. This service is a matter of spiritual realisation and not of apish imitation with the help of our present ribald imagination. By sincere, submission to the rules of spiritual pupilage as laid down in the scriptures and expounded by competent Teachers, one is enabled to attain such a perfect purity of mind. The Absolute Truth manifests Himself of His Own accord, for He has the power of taking the initiative, to the mind that is thus purified in the sincere effort of seeking after Himself.

Devotees who are desirous of ascending the terrace of Prema, should remember a few points even before entering the field. Firstly, they must know it for certain that the form of Krishna, the form of Krishna's Name, the form of the service to Krishna, and the form of Krishna's servants are eternally free and spiritual; Krishna, His Abode and His paraphernalia are all spiritual and beyond the grasp of *māyā*. No mundane consideration exists in *Sevā* or Service. The seat, room, garden, forest, the Yamunā and every other thing of Krishna are spiritual and hence unconnected with matter. They must further be aware of the fact that this belief of theirs is not a blind worldly-faith—it is absolutely true and eternal. The exact forms of all these do not in truth manifest in this earth. Such ideas may perpetually reign in the pure heart of a perfect devotee. Here, the fruit of all these spiritual practices is self-realisation. Those who have realised the Form of Krishna as well as of the iron self, do ere long attain *vastu-siddhi* (enter the eternal Pastimes of Krishna in the spiritual Kingdom and gain personal service to Krishna.) Here in this world, devotees can only get a glimpse of those non-etherial things. The first stage to it is freedom from the bondage of *māyā*—the climax is *Prema*. The female form of the human soul is not a material form. The relation between the human soul and Sri Krishna is not the relation between the material female form and its corresponding male form. The Amorous Pastimes of Sri Krishna with milkmaids of Vraja are not the amorous pastimes between male and female

of this world. The Amorous Pastimes of Sri Krishna are not a projection of the deranged brain of a sensualist. The amours of this world could have no existence unless the substantive principle exists in Sri Krishna. But no one denies the existence and importance of the principle of amour in this world. Why do they imagine that it does not exist in the realm of the Absolute in the perfectly wholesome form?

It is because we choose to regard as material the female form of the soul that we are shocked at what we suppose to be the shameless sensuous proclivities of the transcendentalists.¹ Lord Sri Krishna said to Uddhava: 'Those who received Gopi-deha i.e. supra-mundane spiritual body of a Braja-gopi, through *Prema*, and were then born in Braja and finally liberated from mundane associations through special attachment for Me caused by their intense longing in the wake of the association of *Bhāvas* of My Eternal Dearest Ones like Sri Rādhā and Others, realised Me in Gokula, Which is beyond the scope of the limited phenomenal worlds.' So long as one's heart is polluted by sense-egoism, so long as one's mind is darkened by a very very thick quagmire of sensuousness, so long as an individual misidentifies his true self with this gross body and his subtle body (mind, intelligence, ego), there is absolutely no possibility of entering into the depth of the spiritual transparency of Sri Rādhā-Krishna *Prema*. Eligibility demands absolute effacement of man-woman conception from the thoughts of an individual before

1. Bh. IX. 12.8

he or she can realise the supreme beauty of the **DIVINE SEX**. When the soul soars in the higher realm of burning feelings with passionate Love for Sri Krishna augmenting the *Bhāva* of Braja-Gopi, which may awaken normally and naturally in the heart without any forged imagination, such a soul cannot be kept any more, restricted by scriptural regulations and more human reasoning—The soul transcends them all in its spiritual flight in the Realm of *Bhāvas*—Waves of Feelings. While maintaining a normal and restricted life of spiritual practices in body and words, the individual, in whom the intense longing for the *Bhāvas* of the *Rāgātmikā* Eternal Associates of the Lord is awakened, conceives mentally, in accordance with the genuinely awakened *Braja-bhāva* that of a Gopi a *siddha-deha*—a permanent spiritual body, which shall correspond to and be favourable and fit for serving the Lord under guidance of the dearest one of the meanest Associates of Lord Krishna. In whom an eager longing for *Rāgānugā-Bhakti* in the *Sāadhanā-stage* is awakened, such one thinks of a permanent and spiritual body within, corresponding to the particular category of *Sthāyi bhāva* of *madhura-rati* as an eternal Maid and the body so conceived becomes that of a lady. This mentally conceived *Bhāva-deha*, i.e. a body of feelings towards the Lord, has absolutely nothing to do with the physical body of a *sādhaka* be it male or female. The *siddha-bhāvadeha*, i.e. the inner conceived spiritual body of the individual corresponding to one's awakened feelings towards the Lord in the wake of the feelings of a Braja-Gopi may be

either that of a male or that of a female. The female concept of the soul must be completely differentiated from any conception of male or female in this phenomenal world. The language sounds similar, but the subject is of entirely different plane. In the Gaudiya Vaishnavism, *Madhura-Rati* the highest form of *Prema*, and an individual soul even in the stage of *Rāgānugā-Bhakti* in the wake of the *Rāgātmikā-Bhakti* considers herself as a mind, called *manjari*, under the guidance of the dearest Rupa-Manjari and others who, in their turn, are subservient to Sri Lalitā-Visakhā-Citrā-Indurekhā-Campakalatā - Rangadevi - Tungavidyā - Sudevi—the Eight Sakhis, and Counter-parts of Sri Rādhā Who is the Counter part of the Whole Divinity, Sri Krishna being the first or Beloved of all. They are all engaged in the *aprākṛita* service of their Beloved, for His Absolute pleasure and of none else. There is complete self-effacement on their part as regards their own pleasure in the supreme service of the Lord. Their cent-per-cent satisfaction lies in the absolute pleasure of their Beloved alone. So, an individual soul, in *Rāgānugā-Bhakti* augmenting *Madhura-rati* may have the spiritual body of a male or a female independent of one's physical body in this world. Hence a *sādhaka* in *Rāgānugā-Bhakti* may be a man or a woman in this physical world, but does develop the supra-mundane *aprākṛita* or non-earthly body of a Gopi, called *Manjari*, if his or her *Rāgā* or attachment is awakened in the wake of the Braja-Gopi. The physical body in this world can never reach the Feet of the Lord, much less join in

His Pastimes. It is only in a *siddha-deha* (eternal body of pure *chit*, conceived as a Gopi) that the soul progresses in *Rāgānugā-Bhakti*. When this happens, the individual then contemplates mentally in the stage of *Rāgānugā-Bhakti* a spiritual body as a Gopi, more technically a *Manjari*, with a particular name, conception of her form, and beauty, her particular age, her costumes, her specialised service or *Sevā*, her grove or *kunja* where she receives and serves the Divine Couple in the special *bhāva* such as *Madhya* or *dhira-madhya*, etc., and the special characteristics of her Beloved as *Nāyaka*. Thus considering one's *siddha-deha*, the individual in *Rāgānugā-Bhakti* meditates inwardly, looking upon himself or herself as a Hand-maid of Sri Rupa-Manjari, Who is the personification of the *rupa*, i.e. beauty of Sri Rādhā, which Beauty is, in its turn, the projected Absolute Beauty of the Absolute Lord Krishna. Sri Rupa-Manjari guides the individual Hand-maid in the specialised service of Sri Rādhā-Krishna, the Divine-Couple.

But those who merely imitate this or *uktaprakārāt anyena prakarena upāsate* follow other path of approach to the Supreme Divinity they all cannot get total freedom. They may reach certain higher regions but not beyond the range of desolation.¹

1. Rangaramanuja also says: *ātma-ramana: stri-sambhaga-pritiki and avarāl; vidhinishedhakimkara? na bhavati* so there is an agreement of Rāga-mārga and Madhura-bhāva even in Rangaramanuja's conception.

Section 26

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत
आत्मतः प्राण आत्मत आशात्मतः स्मर आत्मत आकाश आत्मत-
स्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो
बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः सङ्कल्प
आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः कर्मा-
ण्यात्मत एवेदः सर्वमिति ॥ १ ॥

*Tasya ha vā etasyaivam pashyata evam manvānasyaivam
vijānata ātmatah prāna ātmata āshātmatah smara ātmata ākāsha
ātmatasteja ātmata āpa atmata āvirbhāvatirobhāvāvātmato
annamātmato balamātmato vijnānamātmato dhyānamātmataś-
chittamātmatah samkalpa ātmato mana ātmato vāgātmato
nāmātmato mantrā ātmatah karmānyātmata evedam sarvamiti ॥ 1*

Translation :- One who perceives, conceives and realises this ontology of Supreme Personality of Godhead knows very well that Ātman. The *Bhumā Purusha* is the Substratum of the prāna, hope, memory, ether, heat, water, creation and desolation, food, strength, understanding, contemplation, thought, determination, mind, speech, name, sacred hymns, ritualistic performances, indeed all this world.

Purport :- In the previous chapter all these prāna, hope, memory etc. which were recognised as the substratum but here it is clear that the Brahman is the Substratum of all of them. In the *Gītā* we find : Lord says, 'Whatever object is conspicuous by virtue of its grandeur, glory, might, sublimity' beauty or loveliness, has its origin, in a fragment of My Divine Splendour. Suffice it to say that I am

the Seed of all beings. Without Me, nothing can exist.' 1

तदेष श्लोकः—

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताम् ।

सर्वं ह पश्यः पश्यति सर्वमान्नोति सर्वशः ॥ इति ॥

स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव
पुनश्चैकादशः स्मृतः शतं च दश चैकश्च सहस्राणि च विंशतिराहार-
शुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्बे सर्वग्रन्थीनां
विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्पारं दर्शयति भगवान्सनत्कुमा-
रस्तरं स्कन्द इत्याचक्षते तं स्कन्द इत्याचक्षते ॥ २ ॥

Tadesha shokah :

*Na pashyo mrityum pashyati na rogam nota dukkhatām
sarvam ha pashyah pashyati sarvamāpmoti sarvashah iti ॥*

*sa ekadhā bhavati tridhā bhavati panchadhā saptadhā
navadhā chaiva punashchaikādashah smritah shatancha dasha
chaika - shcha sahasrāni cha vimshati - rāhārashuddhau sattva-
shuddhih sattvashuddhau dhruvā smritih smritilambhe sarva-
granthinām vipramokshastasmai mriditakashāyāya tamasaspāram
darshayati bhagavān sanat Kumārastam skanda ityāchakshate ॥*

2

Translation :— On this there is the following verse: 'The seer knows no death, nor illness nor any sorrow, He knows everything and obtains all entirely. He (the Bhumā-Being) is onefold, three-fold, five-fold, seven-fold and also nine-fold.

Again, he is declared eleven-fold, also hundred and ten-fold, also a thousand and twenty fold. Purity of food sanctifies the heart and when the heart is made holy perennial contemplation is possible. In that tranquillity there is pure contemplation of

Divinity, there, one cuts asunder the knots of worldly bondage. To such a one who has his stains wiped away, the most venerable Sanatkumāra shows the other shore of darkness. Him people call 'Skanda'—yea they call him 'Skanda'.

Purport :— A clean mirror alone can reflect the face perfectly. So in a pure and tranquil mind only the *Bhumā-Purusha* can be contemplated and thereby only one can cut asunder his worldly bondage. Without having the vision of God one cannot get rid of 'samsāra'.

The term *āhāra-shuddhi* is the lawful acquisition of food and taking it in pure condition under religious rules i.e., the Mahāprasādam. Gitā says :¹ *chāmedyam bhojanam tāmasapriyam: amedhyam* are flesh and blood, and unholy such as onion, garlic, fish, intoxicants such as wine, tobacco, tea, coffee, hump, opium etc. These are dear to the persons of tāmasic nature. Those who are willing to have eternal well-being must take only sāttvike food. But the devotees of Vishnu are not pleased with that, they refuse to accept any food that is not offered to Lord. They take His Prasādam. Food which is not offered to God or cooked by unclean and ungodly persons are unholy. So an aspirant cannot take eatables from hotels, shops and even from house-holders who are not strictly Godly-minded.

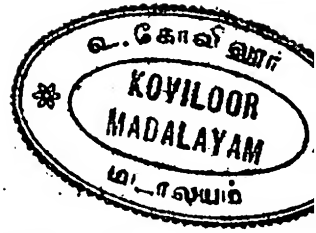
Skanda : A man of intuitive wisdom who helps others to leap over the ocean of samsāra.

2

1. *vide* X. vii. 10

CHAPTER VIII

Section 1



हरिः ॐ । अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म
दहरोऽस्मिन्नन्तराकाशस्तस्मिन्न्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासित-
व्यमिति ॥ १ ॥

*Harih Aum, atha yadidamasmin brahmapure daharam
pundarikam veshma daharo - asminnantarākāshastasmin yadan-
tastadanvesh thavyam tadvāva vijijnāsitavyamiti ॥ 1*

Translation :- In that Transcendental Plane (Brahma-pure) there is a fortress where in that Lotus-like most comfortable sanctum sanctorum ever dwells the Supreme Godhead Param - Brahman *Bhumā Purusha* and also here in the small space of the heart viz. in the cavity of the heart there dwells the *jivātmā* associated with *Paramātmā* (*asminbhutākāshe parabrahmākhyā ākāsho vidyate*)—now both of them viz. the Para - Brahman and the *jivātman*—that to be sought, for that assuredly, is what one should desire to understand.

Purport :- Sri Madhvāchārya says : (1) *Brahma-pura : brahmākhyam puram purnatvat - puramiti param brahma brahmanah puramiti shariram chobhaya-m—puram : brahma - uchyata : - yatpundarikam purama dhyasamstham yadidam shariram tadetadyam devasadanam : i.e.* In that transcendental place there is a most effulgent fortress where the Para - Brahman dwells. (2) *daharo : asminnantarākāshastasmin..... ityākāshashavdena bhutākāshe vivikshatah kim tatra vidyata ityasyayam pariharah asminbhu-*

tākāshe parabrahmākhyā ākāsho vidyate i.e. In the fortress of this body there dwells the jiva-soul along with Paramātmā.

Rangam Rāmānuja also states that *tad-ubhayam* : to know both of them (Paramātmā and jivātmā one should take recourse to *shravana-manana* etc. In the Brahmasamhitā :¹ 'There exists a Divine Lotus of a thousand petals, augmented by millions of filaments, in the Transcendental Land of Goloka. On its whorl exists a Divine Throne on which is seated Sri Krishna playing on His Flute Who is passionately loved by the Cupid Vraja-Gopis.' There are two methods of approaching the Supreme Divinity referred to in the previous chapter viz. observing the All-pervasive abstruse Brahman and the *Sacchidānanda Vighraha* with all His majesty, might, glory, beauty, wisdom, and supremacy. But those who approach the first one they are at a quagmire.² So in this chapter the 2nd method is elaborated.³ 1

तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽ-
स्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासित-
व्यमिति स ब्रूयात् ॥ २ ॥

*Tam ched bruyuryadidamasmin brahmapure daharam punda-
rikam veshma daharo -asminnantarākāshah kim tadatra vidyate
yadanveshtavyam yadvāva vijijnāsitavyamiti sa bruyat ॥ 2*

1. vide V. 26

2. vide Bh. X. 14.4 and Gīṭā VII. 24

3. *ākāsha a=samantāt kāsata prakāshataiti utpatyā paramātmāparah.*

यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभे अस्मि-
 न्द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसा-
 बुमौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहित-
 मिति ॥ ३ ॥

*Yavānvā ayamākāshastāvānesha - antarhridaya 'ākāsha ubhe
 asmin dyāvāprithivi antareva samāhite ubhāvagnishcha vāyushcha
 suryāchandramasāvubhau vidyunnakshatrāṇi yacchāsyehāsti yacha
 nāsti sarvam tadasmin samāhitamiti ॥* 3

Translation :- Then the disciples ask the preceptor, kindly enlighten us in respect of that Supreme Divinity Who dwells in that most effulgent Lotus within that fortress of the Transcendental-plane and also the jiva-ātman who dwells in the small cavity of the heart along with the Paramātmā. Secondly *kim tadatravidyate* why the Paramātmā also dwells alongwith the jiva-ātman. Anyhow whatever to be sought for in regards to this and whatever to be solemnised everything kindly unfold unto us.

The preceptor replies : Qualitatively the Paramātmā and the jivātman are the same. As the Lord moves in and out of the Divine-regions as well as the mundane worlds so also the jiva-souls may move about all those worlds. The Lord with the fragment of His Divine-splendour exists within the fire and wind, sun, and moon lightning and stars accordingly the jiva-soul too may subjugate them to his sense-gratification. What one has gained here and what has not possessed everything is contained within the '*dahara ākāshe*' i.e. jiva-soul having

gained this human birth may attain everything else in that Brahman realisation.

Purport:— When the sincere disciple asks, the preceptor speaks that qualitatively both, the Lord and the jiva are the same but not quantitatively.

(ii) *dyāvāprithi vyādishavdalakhitam bhogyaghoga sthānabhogopakaranam agnisuryādishavdalakshiti bhoktrivargākhyā tadāshrita ityarthah'*—Rangarāmānuja. (iii) *Yacchāsyā-hāsti yaccha nasti sarvam tat bhogyā jātamasmin daharākāshe samahitamityartha | daharākāshe niratishayabhogyā iti yāvat ||* 2-3

तं चेद्ब्रूयुरस्मिन्चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च
भूतानि सर्वे च कामा यदैतज्जरा वाप्नोति प्रध्वंसते वा किं ततोऽ-
तिशिष्यत इति ॥ ४ ॥

Tam ched bruyurasmim shchedidam brahmapure sarvam samāhitam sarvāni cha bhutāni sarve cha kāmā yadaitajjarā vāpnoti pradhvamsate vā kim tato - atishishyata iti || 4

Translation:— The disciple asks : If that jiva-ātmā within whom the Paramātmā dwells in Whom is contained everything all the beings as well as the fulfilment of all the desires—now when old age overtakes him or when death takes place what is left over therefrom ?

Purport:— *Brahmapure* : It denotes Brahman vide purport of the 1st mantra of this Chapter. Secondly, the jiva-soul neither is polluted nor adulterated even during the stage of bondage. He is not lost of his essential *chit*-potency and that essential *chit*-potency beholds the Paramātmā within

him. Paramātmā although remains alongwith the soul, yet He never can be subjected by *māyā* and therefore it is *Brahma-pura*—transperant place where they remain.

The disciples doubt is, when body is decayed or death comes to one what can service be at the body's end ? 4

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं
ब्रह्मपुरमस्मिन्कामाः सन्नाहिता एष आत्मापहतपाप्मा विजरो विमृत्यु-
विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पो यथा ह्येवेह
प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं
जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ५ ॥

*Sa bruyānnāsyā jarayaitajjiryati na vadenāsyā hanyata
etat satyam brahmapuramsmin kāmāḥ samāhitā esha ātmā
apahatapāpmā vijaro vimrttyurvishoko vijighatso apipāsah
satyakāmah satyasankalpo yathā hyeveha prajā anvāvishanti
yathānushāsanam yam yamantamabhikāmā bhavanti yam jana-
padam yam kshetrabhāgam tam tamevopajivanti ॥* 5

Translation :— The preceptor advises : That jiva-
ātmā does not grow old with one's old age; he is not
stained by the staining of the body. The real
spiritual nature of a jiva-ātmā who has gained the
fulfilment of his desires i.e. the summum bonum of
life is (i) *apahatapāpa* (devoid of sinful connections
with *avidyā* i.e. want of true conception about self
etc.), (ii) *Bijara* (free from old-age), (iii) *Bimrityu*
(without death or fall from own eternal status, (iv)
vishoka : having no reason for affliction for loss of
desired objects of worldly attachment, (v) *vijighatsa* :
(without any lust for food of enjoyment), (vi) *apipāsa*

with no hankering), (vii) *satyakāma* (wishing for truth of service of God), (viii) *satyasankalpa* (with fulfilled object).

For, just as here on earth human beings follow along in subjection to command, to obtain the object of their desire, so also in the case of a spiritual gain.

Purport :— Eight properties of ātmā :—
 (1) *'apahata-pāpa* (devoid of sinful connections with avidyā i.e. want of true conception about self etc..
 (2) *Bijara* (free from oldness and even of fresh spirit),
 (3) *Bimrityu* (without death or fall from own eternal status) (4) *Bishoka* (having no reason for affliction for loss of desired objects of worldly attachment),
 (5) *Bijighatsa* (without any lust for food of enjoyment), (6) *apipāsa* (with no hankering), (7) *Satyakāma* (wishing for truth of service of God),
 (8) *Satyasankalpa* (with fulfilled objective). This ātmā is to be searched for and asked for (of the preceptor), as *prajāpati* has said. Now in this, is there even a hint about the oneness of soul with Brahman? Nor even in Shankara's commentary on this is to be traced the slightest allusion thereto. All this has been said of the pure soul without any tinge of *māyā*, yet there is no suggestion about its loss of individuality. The Swetāswataropaniṣat has it : 'The jiva is like the finest of the fine end of a hair and is yet fit to remain immortal'.¹ Sri Krishna has said in the Gitā : 'jiva is My fragment and eternal'.² The Kathopaniṣat says, '*Nityonityānām* etc. those really wise persons and none else can obtain eternal

1. vide V. 9

2. vide XV. 7

peace, who, in virtue of their devotion, see within themselves God as Paramātmā (the Great Soul) Who is the Chief Eternal among all eternals and the Chief sentient among all sentient beings, and who, one among the many, fulfils their desires'.¹ Is this not a fully sufficient refutation of the false doctrine of the integral oneness of a soul, which is only an individual, with the Single-Brahman? Is not this aphorism an unambiguous proof of the plurality of individual souls? In the eighth part of the Chāndogya, there is ample reference to the obtaining of Brahma-loka by the jivas when free from *māyā*, but never an inkling of the much advertised oneness.

5

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः
क्षीयते तद्य इहात्मानमनुविद्य ब्रजन्त्येताश्च सत्यान् कामाः
स्तेषां सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य ब्रजन्त्ये-
ताश्च सत्यान्कामाः स्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ६ ॥

*Tad yatheha karmajito lokah kshiyate evamevāmutra -
punyajito lokah kshiyate tad ya ihātmānamanānuvidya brajantye-
tānshcha satyān kāmānsteshām sarveshu lokeshvakāmachāro
bhavatyatha ya ihātmānamanānuvidya brajantetāmshcha satyān
kāmānsteshām sarveshu lokeshu kāmachāro bhavati ॥ 6*

Translation:— Just as here on earth the world which is got by virtue of previous deeds perishes, even so there in the other world, which is obtained by merit derived from the performance of sacrifices etc. perishes. Those who depart hence without

1. vide II. 2.13

realising the *ātmā* and the true purpose of life, for them there is no freedom in all the worlds. But those who depart from hence having realised the *ātman* and the real purpose of life for them in all worlds there is freedom.

Purport:— Bhāgavata says:¹ 'Who could be more stupid than he who would divert such great *tapas*, performed with great hardship to the fulfilment of material or ephemeral fruits.' This *mantra* dwells upon the point that one should make use of his *sāadhanā* with the guidance of a spiritual master for realising his own divine characteristic since such a person alone becomes free and finds complete fulfilment of all his desires. Others including a *karmi*, *jnāni* and a *yogi* are bound by forces outside themselves just like the servile subjects of a ruler.²

6

Section 2

स यदि पितृलोककामो भवति सङ्कल्पादेवास्य पितरः समुत्ति-
ष्ठन्ति तेन पितृलोकेन सम्पन्नो महीयते ॥ १ ॥

*Sa yadi pitrilokakāmo bhavati samkalpādevāsya pitarah
samuttishthanti tena pitrilokena sampanno mahiyate ॥*

1

Translation:— If he becomes desirous of the worlds of the fathers by his mere thought; manes arise, possessed of that world of manes and he is happy.

1

1. vide XI. 18.10

2. vide Gītā also

अथ यदि मातृलोककामो भवति सङ्कल्पादेवास्य मातरः
समुत्तिष्ठन्ति तेन मातृलोकेन सम्पन्नो महीयते ॥ २ ॥

*Atha yadi mātṛilokakāmo bhavati samkalpādevāsya mātaraḥ
samuttishthanti tena mātṛilokena sampanno mahiyate ॥ 2*

Translation :- So if he becomes desirous of the world of mothers, by his mere thought mothers arise. Possessed of that world of mothers he is happy. 2

अथ यदि भ्रातृलोककामो भवति सङ्कल्पादेवास्य भ्रातरः
समुत्तिष्ठन्ति तेन भ्रातृलोकेन सम्पन्नो महीयते ॥ ३ ॥

*Atha yadi bhrāṛilokakāmo bhavati samkalpādevāsya bhrā-
taraḥ samuttishthanti tena bhrāṛilokena sampanno mahiyate ॥ 3*

Translation :- So, if he becomes desirous of the worlds of brothers, by his mere thought brothers arise. Possessed of that world of brothers he is happy. 3

अथ यदि, स्वसृलोककामो भवति सङ्कल्पादेवास्य स्वसारः
समुत्तिष्ठन्ति तेन स्वसृलोकेन सम्पन्नो महीयते ॥ ४ ॥

*Atha yadi svasṛilokakāmo bhavati samkalpādevāsya sva-
sārah samuttishthanti tena svasṛilokena sampanno mahiyate ॥ 4*

Translation :- So if he becomes desirous of the world of sisters, by mere thought sisters arise. Possessed of that world of sisters he is happy. 4

अथ यदि सखिलोककामो भवति सङ्कल्पादेवास्य सखायः
समुत्तिष्ठन्ति तेन सखिलोकेन सम्पन्नो महीयते ॥ ५ ॥

*Atha yadi sakhiloka kāmo bhavati samkalpādevāsya
sakhāyah samuttishthanti tena sakhilokena sampanno mahiyate ॥ 5*

Translation :- So, if he becomes desirous of the world of friends by his mere thought friends arise. Possessed of that world of friends he is happy. 5

अथ यदि गन्धात्यलोककामो भवति सङ्कल्पादेवास्य गन्ध
माल्ये समुत्तिष्ठस्तेन गन्धमाल्यलोकेन सम्पन्नो महीयते ॥ ६ ॥

*Atha yadi gandhamālya lokakāmo bhavati samkalpādevāsyā
gandhamālye samuttishthatastena gandhamālyalokena sampanno
mahiyate ॥* 6

Translation :- So if he becomes desirous of the world of perfume and garlands, by mere thought perfumes and garlands arise. Possessed of that world of perfumes and garlands he is happy. 6

अथ यद्यन्नपानलोककामो भवति सङ्कल्पादेवास्यान्नपाने
समुत्तिष्ठस्तेनान्नपानलोकेन सम्पन्नो महीयते ॥ ७ ॥

*Atha yadyannapānalokakāmo bhavati samkalpādevāsyān-
napāne samuttishthatastena annapāna lokena sampanno
mahiyate ॥* 7

Translation :- So, if he becomes desirous of the world of food and drink, by his mere thought food and drink arise. Possessed of that world of food and drink, he is happy. 7

अथ यदि गीतवादित्रलोककामो भवति सङ्कल्पादेवास्य गीत-
वादित्रे समुत्तिष्ठस्तेन गीतवादित्रलोकेन सम्पन्नो महीयते ॥ ८ ॥

*Atha yadi gitavādītraloka kāmo bhavati samkalpādevāsyā
gitavāditre samuttishthatastena gitavādītra lokena sampanno
mahiyate ॥* 8

Translation :- So, if he becomes desirous of the world of song and music, by mere thought song and music arise. Possessed of that world of song and music he is happy. 8

अथ यदि स्त्रीलोककामो भवति सङ्कल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति तेन स्त्रीलोकेन सम्पन्नो महीयते ॥ ९ ॥

Atha yadi strilokakāmo bhavati samkalpādevāsyā striyah samuttishthanti tena strilokena smapanno mahiyate ॥ 9

Translation :- So if he becomes desirous of the world of women, by his mere thought, women arise. Possessed of that world of woman he is happy. 9

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य सङ्कल्पादेव समुत्तिष्ठति तेन सम्पन्नो महीयते ॥ १० ॥

Yam yamantamabhikāmo bhavati yam kāmam kāmāyate so-asya samkalpādeva samuttishthati tena sampanno mahiyate 10

Translation :- Of whatever object he becomes desirous, whatever desire he maintains, out of his mere thought it arises. Possessed of it, he is happy.

Purport :- In this section the preceptor gives a lesson to the disciple that merely for the fulfilment of respective desires one should not worship hobgoblin gods as it is said in the previous section that Brahman is possessing everything (*sarvam tadasmin samahita*). He is *vānchākalpataru*: wish-yielding-tree. But after the realisation of God everything else is fulfilled as we find in *Bhāgavata*¹ 'Their mind has surely been beguiled by *māyā*;

1. vide IV. 9. 9-10

who worship You, the veritable Wish-yielding tree, Giver of freedom from birth and death for other purposes and hanker after the pleasures of sense-enjoyment.' Haribhakti-sudhodaye Dhruva says: 'My Lord, I was searching for a piece of glass but by Your presence I gain a mine of most precious unexhaustible treasure. So I am in fulfilment of all my desires therefore I beg for nothing else.

10

Section 3

त इमे सत्याः कामा अनृतापिधानास्तेषां सत्यानां सताम-
नृतमपिधानं यो यो ह्यस्येतः प्रैति न तमिह दर्शनं लभते ॥ १ ॥

*Ta ime satyāḥ kāmā anritāpidhānāsteshāṃ satyānām
satāmanritamapidhānam yo yo hyasyetaḥ praiti na tamiha
darshanāya labhate |*

1

Translation:— Some of these are true desires with a covering of what is false. Although they are true, there is a covering that is false. For in truth if any one (fellows) departs from here then one does not get at him (back to see here).

1

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन् लभते
सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापिधानास्तद्य-
थापि हिंश्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि सञ्चरन्तो न विन्देयुरेव-
मेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन
हि प्रत्युदाः ॥ २ ॥

*Atha ye chāsyeha jivā ye cha pretā yacchānyadicchanna
labhate sarvam tadatra gatvā vindate atra hyasyaite satyāḥ*

VIII.3.2-3] CHANDOGYA-UPANISHAD

*kāmāḥ anritāpidhānāstad yathāpi hiranyanidhim nihitamakshe-
trajā uparyupari sancharanto na vindeyurevamevemaḥ sarvāḥ
prajā aharahargacchantya etam brahmalokam na vindantyan-
ritena hi pratyudhāḥ ||* 2

Translation :- But those of one's fellows who are alive there, and those who have departed, and those whose desires were not fulfilled—all these one finds by going to *Dahara-ākāśham paramātmam prāpya labhate* to the world of Supreme Divinity. For there, truly, become those desires which have a covering of falsehood here. So just as those who do not know the spot go over a hidden treasure of gold (missing it) again and again and not find it, even so all creatures go about. *aharahargacchanti : sarvasminkāle :* all the time go to *etam brahmalokam : daharākāśhasya...paramapurushah :* if the Blissful Lord does not will in the heart of a being who could be alive? Although Lord ever remains within the cavity of their heart yet they (so long the *māyic* curtain is not removed by God Himself) cannot see Him shining in one's heart. Because they are carried away by the *māyic* quagmire. 2

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तं हृद्यमिति तस्मा-
द्धृदयमहरहर्वा एवमित्स्वर्गं लोकमेति ॥ ३ ॥

*Sa vā esha ātmā hridi tasyaitadeva niruktaṁ hridyamiti
tasmaddhridayamoharaharvā evamīd svargam lokameti |* 3

Translation :- Verily this *esha Ātmā dahara-ākāśha :* Supreme God is the very Substratum of the being (jiva-soul). The etymological explanation thereof is this : He is the Monitor-self and jivas are

monitored by Him. He who knows thus ever dwells in that plane of Transcendence in close proximity of Godhead (*Paramātmānam prāpya svena rupenābhinishpadyate*). 3

अथ य एष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरूप-
सम्पद्य स्वेन रूपेण।भिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभय-
मेतद्ब्रूतेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥ ४ ॥

*Atha ya esha samprasādo asmāccharirād samutthāya param
jyotirupasampadya svena rupenābhinishpadyata esha ātmeti
hovāchaitadamritamabhayametad brahmeti tasya ha vā etasya
brahmano nāma satyamiti* 4

Translation :— Now *esha ātmā* : the God-realised soul cutting asunder the knots of *māyic* bondage attains the summum bonum of life and regains his spiritual characteristic (as a servitor to God)—he is the soul—he is immortal, the fearless. He is the infinitesimal ever-existing and separated part (*vibhinnāmsa*), a fragment of Brahman. This unfettered jiva-soul and the Supreme Divinity are eternally existent in relation to servitor and the Served respectively.

Purport :— In the *Gītā*¹ it is stated that jivas are separated-part of the Divinity (*vibhinnāmsa*) and infinitesimal in size. Further *Gītā*² '*Brahmābhuyāya kalpate : Brahmānubhavāya* (Biswanath); Sri Rāmānuja and Sri Madhva also say : *Amritā, avyaya Bhagavat-dāsyā swarupa* viz. established in eternal servitorship to the Supreme Lord. 4

1. vide XV. 7

2. vide XIV. 26

तानि ह वा एतानि त्रीण्यक्षराणि सतीयमिति तद्यत्सत्तदमृत-
मथ यत्ति तन्मर्त्यमथ यद्य तेनोमेयच्छति यदनेनोमे यच्छति
तस्माद्यमहरतर्वा एवंविस्वर्गं लोकमेति ॥ ५ ॥

*Tāni ha vā etāni trīṇyakṣharāṇi satiyamiti tad yat sad
tadumritamatha yatti tanmartyamatha yad yam tenobhe yacchati
yadanenobhe yacchati tasmād yamaharaharvā evamvit svargam
lokameti ॥* 5

Translation :— Verily, these are the three syllables : *Sat-ti-yam*. *Ṣat* that is Immortal Brahman, *ti* - that is the jiva who is subject to be under the clutch of *māyic* bondage and *yam* : the transcendental process of devotion which holds the two (jiva and Brahman) together. Because Bhakti alone unites the soul with the Supreme Divinity : therefore Bhakti is known as *yam*. He who follows this process gradually proceeds towards the world of Supreme Divinity.

Purport :— For further explanation of the word *Sat-ti-yam* one may look to Brihadāranyaka Up.¹ Even Sri Shankara says in this context *martya* : mortal : there is no suggestion that the mortal is illusory. 5

Section 4

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसम्भेदाय नैत-
सेतुमहोऽत्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतं सर्वे
पाप्मानोऽस्तो निवर्तन्तेऽपहतपाप्मा द्वेष ब्रह्मलोकः ॥ १ ॥

*Atka ya ātmā sa seturvidhritireṣāṃ lokānāmasam bhedāya
naitam setumahorātre tarato na jarā na mṛtyurna shoko na*

1. vide B. U. V. 5.1

TWELVE ESSENTIAL UPANISHADS [VIII.4.2

sukṛitam na duṣkṛitam sarve pāpmā noato nivartante-apahatāpāpmā hyeṣha brahmalokah ॥ 1

Translation :- So, Supreme God is the binding force to keep the things in order. It is due to His binding law everything moves about in order, and none can trespass His command. Whereas He cannot be conditioned either by day and night, or old age, or death, or sorrow, or well-doing or ill-doing. All evils turn back therefrom, for that very world of Transcendence is freed from evil.

Purport :- Vide Katha III.2.; M.U. II. 2.5. 1

तस्माद्वा एतः सेतुं तीर्त्वान्धः सन्ननन्धो भवति विद्धः सन्न-
विद्धो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा एतः सेतुं तीर्त्वापि
नक्तमद्वरेवाभिनिष्पद्यते सकृद्विभातो ह्येवैष ब्रह्मलोकः ॥ २ ॥

Tasmādvā etam setum tīrtvāndhah sannanandho bhavati viddhah sannavidhho bhavaty upatāpi sannanupatāpi bhavati tasmādvā etam setum tīrtvāpi naktamaharevābhinishpadyate sakṛdivibhāto hyevaisha brahmalokah ॥ 2

Translation :- Therefore verily upon realising that Supreme Divinity, Sri Hari Whose law binds everything in order, a man blinded by the quagmire of māyic illusion becomes totally awakened with intuitive wisdom, his sickness of worldly disease is ever totally cured. Therefore, verily on attaining that World of Transcendence night appears as day as the Brahman-world is ever brilliantly illumined. 2

तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येण नुविन्दन्ति तेषामेवैष ब्रह्मलोक-
स्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ३ ॥

Tadya evaitam brahmalokam brahmacharyēṇānuvindanti

teshamevaisha brahmalokasteshām sarveshu lokeshu kāmachāro bhavati ॥ 3

Translation :- But only those who follow a dedicated life of Brahmacharya (a chaste and dedicated life in culturing unalloyed devotion of transcendental Process that of *Shravan*, *Kirtan* etc. under the guidance of an enlightened self-realised preceptor) attain that Brahman-world. And thereby wherever they remain they possess absolute freedom from any *māyic* bondage. 3

Section 5

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो ज्ञाता
तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवेष्टात्मानं
मनुविन्दते ॥ १ ॥

Atha yad yajna ityāchakshate brahmacharyameva tad brahmacharyena hyeva yo jnatā tam vindate - atha yadishtamityāchakshate brahmacharyameva tad brahmacharyena hyeveshtvātmanamanuvindate ॥ 1

Translation :- Now what people call sacrifice, is really the Brahmacharya, for only by Brahmacharya (disciplined and dedicated life regulated towards devotion to God) one obtains the world of Supreme persuit. And what people call the worship is really Brahmacharya, for only by worshipping with Brahmacharya does one attain the Brahman.

Purport :- *Brahmacharya-life* : one who has dedicted his everything for culturing the unalloyed devotion under the guidance of a spiritual Guru. His be-all and end-all of the life is to serve the

God by all means. His life is conditioned for the aspiration towards Brahman-realisation. 1

अथ यत्सत्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव सत आत्मनस्त्राणं विन्दतेऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ॥ २ ॥

Atha yad satrāyanamityāchakshate brahmacharyameva tad brahmacharyena hyeva sata ātmanostrānam vindate - atha yannaunamityāchakshate brahmacharyameva tad brahmacharyena hyevātmanamanuvidya manute ॥ 2

Translation :- Now what people call satrāyana-sacrifice is really the Brahmacharya, for, only by means of Brahmacharya does one get realisation and attain the Supreme Divinity. And what people call the vow of silence is really Brahmacharya, for, only through Brahmacharya does one realise the God and thereafter eternally serves Him. 2

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तत्तदरश्च ह वै ण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि तदैरम्मदीयः सरस्तदश्चत्थः सोमसवनस्तदपराजिता पूर्ब्रह्मणः प्रभुविमितः हिरण्मयम् ॥ ३ ॥

Atha yadanāshakāyanamityācchakshate brahmacharyameva tadesha hyātmā na nashyati yam brahmacharyenānuvindate - atha yadaranyāyanamityāchakshate brahmacharyameva tad tadarashcha ha vai nyashchārnavau brahmaloke tritriyasyāmito divi tadairammadiyam sarastadashvatthah somasavanastadaparājita purbrahmanah prabhuvimitam hiranmayam ॥ 3

Translation :— Now, what people call a course of fasting (*anāshakāyana*) is really the Brahmacharya, for this (*esha*) (this jiva-soul) ātman never perishes when one attains self-realisation by means of Brahmacharya. And what people call betaking oneself to a life of a hermit is really the Brahmacharya, for verily *ara* and *nya* are the two seas in the upper region in the third heaven. Therein are the lake Asmadiya, the soma-yielding, fig-tree, Brahmā's citadel, Aparājita (invincible) and the golden hall built for the Lord.

Purport :— vide Brihat Bhagavatāmritam (in this hall Brahmā ever holds Veda-chants before the Presiding Deity Sri Vishnu. 3

तद्य एवैतावरं च ण्यं चार्णवौ ब्रह्मलोके ब्रह्मचयेण नुविन्दन्ति
तेषामेवैष ब्रह्मलोकस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ४ ॥

*Tad ya evaitāvaram cha nyam chārnavau brahmaloke
brahmacharyenānuvindanti teshāmevaisha brahmalokasteshām
sarveshu lokeshu kāmachāro bhavati ॥* 4

Translation :— Only they who find those two seas, *ara* and *nya* in the world of Brahmā through the observation of Brahmacharya attain that world. And therefore they get freedom to act as they desire in all the worlds down to that world of Brahmā.

Purport :— All these fulfilled desires mentioned in this section are within the regions of fourteen that are subject to final dissolution although they are not unreal as such. Here the Brahmacharya-life is not led with the unalloyed devotion. Because a life of unalloyed devotion to God Vishnu finally leads

oneself to that Divine World of Supreme God Which is not subjected to dissolution. 4

Section 6

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिमनस्तिष्ठन्ति
शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यः पिङ्गल एष
शुक्ल एष नील एष पीत एष लोहितः ॥ १ ॥

*Atha yā etā hridayasya nādyastāḥ pingalasyānimnastishthanti
shuklasya nilasya pitasya lohitasyetysau vā ādityah pingala
esha shukla esha nila esha pita esha lohitah ॥ 1*

Translation:- Now as for these arteries (channels) of the heart, they arise from the finest essence, which is reddish, brown, white, blue, yellow and red. The yonder sun is reddish-brown, he is white, he is blue, he is yellow and he is red.

Purport :- As per merit of ritualistic acts one goes out at death through the artery in the head. According to the text, the human body is so connected with the sun that the heat from the sun enters the arteries of the body and assumes these colours, which are originally in the sun only. 1

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चायुं चैवमेवैता
आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमं चायुं चायुष्मादादित्या
त्प्रतायन्ते ता आसु नाडीषु सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते
तेऽमुष्मिन्नादित्ये सृप्ताः ॥ २ ॥

*Tad yathā mahāpatha ātata ubhau grāmau gacchatimam
chāmum chaivamevaitā ādityasya rashmaya ubhau lokau
gacchāntimam chāmum chāmushmādādityāt pratāyante tā
āsunādishu sriptā ābhyo nādibhyah pratāyante te - amushminnā-
ditye sriptāḥ ॥ 2*

Translation :- Now, as a long extending highway goes to two villages, even so those rays of the sun go to two worlds, this one as well as yonder. They extend from yonder sun, and creep into these channels (arteries). They extend from these channels, and creep into yonder sun. 2

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्यासु
तदा नाडीषु सुप्तो भवति तं न कश्चन पाप्मा स्पृशति तेजसा हि
तदा सम्पन्नो भवति ॥ ३ ॥

*Tad yatra itad suptah samastah samprasannah svapnam na
vijānātyāsu tadā nādīṣu sripto bhavati tam na kashchana
pāpmā sprishati tejasā hi tadā sampanno bhavati ॥* 3

Translation :- And when one is in complete rest in the absorbing thought of Brahman he becomes composed and serene, so that he knows no dream i.e. there remains no quagmire of *māyā* then he has entered through these arteries into the divine pursuit. So no evil touches him and he has obtained the divine illumination. 3

अथ यत्रैतदबलिमानं नीतो भवति तमभित आसीना आहुर्जा-
नसि मां जानासि मामिति स यावदस्माच्छरीरादनुत्क्रान्तो भवति
तावज्जानाति ॥ ४ ॥

*Atha yatra itadavalimānam nito bhavati tamabhita āsinā
āhurjānāsi mām jānāsi māmīti sa yāvada smāccharirādanut-
crānto bhavati tāvajjānāti ॥* 4

Translation :- And when one falls seriously ill those (relatives) sit around him say, 'do you know me?' 'do you know me?' as long as he has, he (the

soul) has not departed from the body, he recognises them. 4

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभिरूर्ध्वमाक्रमते
स ओमिति वा होद्रा मीयते स यावत्क्षिप्येन्मनस्तावदादित्यं गच्छ
त्येतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥ ५ ॥

*Atha yatra itada smāccharirādut - crāmatyathaitaireva rashmi-
bhirurdhva - mācramate sa aumiti vā hodvā miyate sa yāvāt
kshipyenmanastāvādādityam gacchatyetadvai khalu lokadvāram
vidushām prapadanam nirodho - avidushām ॥* 5

Translation:— But when he departs from this body (if possesses virtuous merit) then he ascends upwards with the very rays of the sun. If with the thought of AUM he passes off, he comes to the sun as quickly as one could direct his mind there. That indeed, is the gateway of the world of Brahman, an entrance for the knower but a shut out for the illusioned ones. 5

तदेष श्लोकः । शतं चैका च हृदयस्य नाड्यस्तासां मूर्धान-
मभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्मन्या उत्क्रमणे
भवन्त्युत्क्रमणे भवन्ति ॥ ६ ॥

Tadesha shokah :

*Shatamchaikā cha hridayasya nādyastāsām murdhānamā-
bhinihsritaikā | tayordhvamāyannamritatvameiti vishvannanya
utcramane bhavanti ॥ utcramane bhavanti ॥* 6

Translation:— 'On this there is this verse: A hundred and one are the arteries of the heart and one of them leads up to the crown of the head. Going upwards through that, one becomes immortal,

the others serve for going in various other directions.

Purport :- vide Katha U. II. 3.6.

Sri Madhvāchārya says : there the Divine Abode of Sri Vishnu is known as *Aparagita* and *chit-suvarnamayam divyam Lakshmi sthattat svarupini*, *sa shvetadvipago vishnuh paryanka - brahmanāmakah sesha hridi nadisupancha rupah pratishthitah* || *Nārāyanākhyam saushumnam madhyastham rakta-varnam* | *shuklam tu vasudevāksham nādinam - agretah sthitam* | *pingalāyām pingalam tu rupam samkarshanā bhidham pītam...pradyumnāmakam idāyamanirudhākhyam nilarupam vyavasthitam* : its Pratika-rupa is found in sun as much as in the artery of human heart.

6

Section 7

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपि-
पासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स
सर्वांश्च लोकानान्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजाना-
तीति ह प्रजापतिरुवाच ॥ १ ॥

*Ya ātmā - apahatapāpmā vijaro vimrityurvishoko vijighat-
so - apipāsah satyakāmah satyasamkalpah so anveshthavyah sa
vijijnāsitavyah sa sarvāmscha lokānāpnōti sarvāmscha kāmān
yastamātmānamanuvidya vijānātīti ha prajāpatiruvācha* || 1

Translation :- The soul free from evil, free from old age, free from death, free from grief, free from hunger and thirst and whose very will is the fulfilment and thought is the truth, such an ātman should be searched for. The ambition of the life should be to realise the soul of that characteristic. He who has

realised the soul and practises unalloyed devotion, to him the summum bonum of life is attained. His freedom is in all the worlds—thus spake Brahmā. 1

तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानमन्वि-
च्छामो यमात्मानमन्विष्य सर्वांश्च लोकानाप्नोति सर्वांश्च कामानि-
तीन्द्रो हैव देवानामभिप्रवत्राज विरोचनोऽसुराणां तौ हासंविदानावेव
समित्पाणी प्रजापतिसकाशमाजग्नुः ॥ २ ॥

*Taddhobhaye devāsura anububudhire te hochur - hanta
tamātmānamanvichāmo yamātmānamanvisya sarvāṁshcha lokā-
nāpnoti sarvāṁshcha kāmāniteendro haiva devānāmabhiprava-
vrāja virochano - asurānām tau hāsam - vidānāveva samitpāni
prajāpati - sakāshamājagmatuh ॥* 2

Translation :— Both, the gods and the demons heard this and then they said, come let us seek that soul by seeking out whom one obtains all the worlds and all the desires. Then Indra from among the gods and Virochana from among the demons went forth unto Brahmā. Then without communication with each other, they both came unto the presence of Brahmā, with fuel (samit) in hand. 2

तौ ह द्वात्रिंशतं वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह प्रजापतिरुवाच
किमिच्छन्ताववास्तमिति तौ होचतुर्य आत्मापहतपाप्मा विजरो विमृ-
त्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वे-
ष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामा-
न्यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते तमिच्छ-
न्ताववास्तमिति ॥ ३ ॥

*Tau ha dvātrīṁshatam varshāni brahmacharyam uśhatustau
ha prajāpatiruvācha kimicchantāvavāstamiti tau hochaturya*

*ātmā - apahatapāpmā vijaro vimrityurvishoko vijghat so - apipāsah
satyakāmah satyasamkalpah so - anveshtavyah sa vijijnāsitavyah
sa sarvāmscha lokānāpnoti sarvāmscha kāmān yastamāt-
mānamanuvidya vijānātiti bhagavato vācho vedayante tamicchā-
tāvavāstamiti ||* 3

Translation:— They two lived life of Brahma-
charya for 32 years. To them Prajāpati said what
do you desire? Then the two said: 'The ātman which
is free from *avidyā*, old-age, death, sorrow, hunger
and thirst and whose desires are fulfilled and his
resolve the truth; should be searched for and he
should be realised. he obtains all the worlds and all
desires are saturated when He is realised—such do
people declare to be the words of your, revered sir.
Desiring about that ātman we are staying. 3

तौ ह प्रजापतिरुवाच य एषोऽक्षणि पुरुषो दृश्यत एष
आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योऽयं भगवः ऽप्सु परिख्या-
यते यश्चायमदर्शे कतम एष इत्येष उ एवैषु सर्वेष्वन्तेषु परिख्यायत
इति होवाच ॥ ४ ॥

*Tau ha prajāpatiruvācha ya esho - akshini purusho drishyata
esha ātmeti hovāchaitadamritamabhayametad brahmetyatha yo
ayam bhagavo - apsu parikhyāyate yashchāyamādarshe kṛtama
esha ityesha u evaishu sarveshvanteshu parikhyāyata iti
hovācha ||* 4

Translation:— Then Brahmā said to the two
'that Person Who is seen in the eye—He is the Ātman
of Whom I spoke. He is the Immortal, and Blissful.
He is Brahman (spoke about *brahman-akshigato
Harih*) Sri Hari is the Substratum of the vision but
(*ayogyatvāttu tatshrutvā prātirupam virochanah*;) due
to their blindness of nescience they asked: 'But this

one, sir, who is observed in water and in a mirror—which one is he?’ Brahmā replied: the same one indeed, who is perceived in all these.

Purport:— Brahmā immediately spoke about the Divinity who is the vision of the eyes and is none but the Immortal, Blissful Sri Hari Himself. But due to being not fit to understand they misconstrued. They confused the Brahman with the body seen in the water and in the mirror as reflected. Without intuition how one can realise the Truth? 4

Section 8

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रू-
तमिति तौ होदशरावेऽवेक्षाञ्चक्राते तौ ह प्रजापतिरुवाच किं पश्यथ
इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं पश्याव आ लोमभ्य
आ नखेभ्य प्रतिरूपमिति ॥ १ ॥

*Udasharāva ātmānamavekshya yadātmāno na vijānitha-
stanme prabrutamiti tau hodasharāve - avekshām - chacrāte tau
ha prajāpatiruvācha kim pashyatha iti tau hochatuh sarvam-
evedamāvām bhagava ātmānam pashyāva ā lomabhya ā nakhe-
bhyah pratirupamiti ॥* 1

Translation:— (Prajapāti said): Look at yourself in a pan of water and anything that you do not understand of the Ātman, tell me that.

Then the two looked in a pan of water. The Brahmā said to them, ‘What do you see?’ Then they replied: ‘We see everything here, sir, ourselves entirely as we are. The very images clearly even to the hairs and nails are seen.’ 1.

तौ ह प्रजापतिरुवाच साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वो-
दशरावेऽवेक्षेयामिति तौ ह साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वो-
दशरावेऽवेक्षाञ्चक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति ॥ २ ॥

*Tau ha prajāpatiruvācha sādhwālamkritau suvasanau pari-
shkritau bhutvodasha - rāveavekshethāmiti tau ha sādhwālamkritau
suvasanau parishkritau bhutvodasharāveavekshāmchacrāte tau ha
prajāpatiruvācha kim pashyatha iti ॥ 2*

Translation:— Then Brahmā said to them :
'Make yourselves well-ornamented, well-dressed,
adorned, and look in a pan of water.'

Then the two made themselves well-ornamented,
well-dressed, adorned and looked in a pan of water.

Then Prajāpati said to them : 'What do you
see ?' 2

तौ होचतुर्यथैवेदमावां भगवः साध्वलङ्कृतौ सुवसनौ
परिष्कृतौ स्व एवमेवेमौ भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृता-
वित्येष आत्मेति हावाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तहृदयौ
प्रवव्रजतुः । ३ ॥

*Tau hochaturyathaivedamāvām bhagavah sādhwālamkritau
suvasanau parishkritau sva evamevemaū bhagavah sādhwā-
lamkritau suvasanau parishkritāvityesha ātmeti hovāchaitad-
amritamabhayametad brahmeti tau ha shantahridayau prava-
brajatuḥ ॥ 3*

Translation:— Then the two said : 'just as we
ourselves are here, sir, well-ornamented, well-
dressed, adorned—so thus we see both these, sir,
well-ornamented, well-dressed, and adorned.' 'That
is the Ātman' - said he. 'That is the Immortal and
Blissful Brahman.'

Then they both went away satisfied in their hearts.

Purport :— Because of their impurity of minds they could not conceive the truth properly, they perversly understood it and thought they were enlightened. 3

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य
ब्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते परा-
भविष्यन्तीति स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम तेभ्यो
हैतामुपनिषदं प्रोवाचात्मैवेह महय्य आत्मा परिचर्य आत्मानमेवेह
महयन्नातानं परिचरन्नुभौ लोकाववाप्नोतीमं चाशुं चेति ॥ ४ ॥

*Tau hānvikshya prajāpatiruvāchānupalabhyātmānam - ananu-
vidya brajato yataretadupanishado bhavishyanti devā vā - asurā
vā te parābhavishyantiti sa ha shāntahridaya eva virochano
asurānjagāma tebhyo haitāmupanishadam provāchātmaiveha
mahayya ātmā paricharya ātmānameveha mah ayannātmānam
paricharannubhau lokāvavāpnōtimam chāmum cheti ॥ 4*

Translation :— Then Brahmā looked at them and said, 'they go away without having comprehended, without having realised the Ātman. Who-so-ever shall have such a doctrine, be they gods or be they demons, they shall be foiled.' Now, Virochana, as he got satisfied with that perverted lesson, came back to the demon-community and to them he declared this doctrine what he understood through his crippled mind : as oneself is to be made bodily happy here on earth. The body is to be looked after for its comforts. He who makes himself happy here taking all care to the body obtains both worlds, this and the yonder.'

Purport :- Thus the *Pāshanda mata* to satisfy the āsuric tendency of man became prevalent. 4

तस्मादप्यद्येहाददानमश्रद्धानमयजमानमाहुरासुरोवतेत्य-
सुराणां ह्येषोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालङ्कारेणेतिसं-
स्कुर्वन्त्येतेनह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ ५ ॥

*Tasmādapyadyehā dadānamashraddadhānamayajamānamāhur-
āsuro batetyasurānām hyeshopanishad pretasya shariram bhik-
shayā vasanenālamkāreneti samskurvantyetenā hyamum lokam
jeshyanto manyante ॥* 5

Translation :- Therefore, even to this day, here people say of one who is not a giver, who has no faith and who does not perform sacrifices, as a demon, for this is the doctrine of the demons. They adorn the body of the deceased with the dress and ornament which they got as alms as they think that thereby they will win yonder worlds. 5

Section 9

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मि-
ञ्छरीरे साध्वलङ्कृते साध्वलङ्कृतौ भवति सुवसने सुवसनः परिष्कृते
परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्त्रामे स्त्रामः परिवृक्णे
परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति ॥ १ ॥

*Atha hendro - aprāpyaiva devānetadbhayam dadarsha yathaiiva
khalvayamasminsharire sādhwālakṛite sādhwālakṛito bhavati
suvasane suvasanah parishkṛite parishkṛita evamevāyamasmin-
nandhe andho bhavati srāme srāmah parivṛikne parivṛikno
asyaiva sharirasya nāshamanvesha nashyati ॥* 1

Translation :- But Indra even before reaching the gods saw this danger. Just as that one knows

that the self is well-ornamented when this body is well-ornamented; well-dressed when this is well-dressed; and adorned when this is adorned – even so one is blind when this is blind; lame when this is lame; and maimed when this is maimed. It perishes immediately when the body perishes. I see no real good in this.

Purport:— Indra also at first went away as Virochana but on the way he pondered over the lesson and understood that he was not imparted with the perfect knowledge so he returned for further lesson. 1

नाहमत्र भोग्यं पश्यामीति स ममित्पाणिः पुनरेयाय तस् ह प्रजा-
पतिरुवाच मघवन्यच्छान्तहृदयः प्राब्राजीः स र्धं विरोचनेन किमिच्छन्-
पुनरगम इति स होवाच यथैव खल्वयं भगवोऽस्मिच्छरीरे साध्वलङ्कृते
साध्वलङ्कृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायम-
स्मिन्नन्धेऽन्धो भवति स्नामे स्नामः परिवृ णे परिवृक्णोऽस्यैव शरीरस्य
नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

*Nāhamatra bhogvam pashyāmti sa samitpāṇiḥ punareyāya-
tam ha prajāpatiruvācha maghavan yacchāntahridayah prābrājīḥ
sārdham virochanena kimicchan punarāgama iti sa hovācha
yathaiḥva khalvayam bhagavo asmincharire sādhyalomkrite sādhy-
valamkrito bhavati suvasane suvasanaḥ parishkrite parishkrita
evamevāvomasminnandheandho bhavati srāme srāmah parivrikne
parivrikno-asyaiḥva sharirasya nāshamanvesha nashyati nāhamatra
bhogvam pashyāmti ॥* 2

Translation:— With samit (fuel) in hand he came back. To him Brahmā said, 'desiring what, O-Maghavan, have you come back, since you along with Virochana went away with a satisfied mind?'

Then Indra said: 'Even as this bodily self is well-adorned when this body is well-adorned; well-dressed when the body is well-dressed, tidy when the body is tidy and bodily self-will also be blind when the (eye of) body is blind, lame when the body is lame, and crippled when the body is crippled. It perishes immediately when the body perishes. I see no real good in this.

Purport:— Indra evidently was not satisfied with the theory of the body as self. Wisdom prevailed upon him when Brahmā said that the Ātman was Immortal and Blissful. 2

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि
वसापराणि द्वात्रिंशतं वर्षाणीति स हापराणि द्वात्रिंशतं वर्षाण्युवास
तस्मै होवाच ॥ ३ ॥

*Evamevaisha maghavanniti hovāchaitam tveva te bhuyo
anuvyākhyāsyāmi vasāparāṇi dvātrimshatam varshāniti sa
hāparāṇi dvātrimshatam varhsyānyuvāsa tasmai hovācha ॥ 3*

Translation:— Brahmā said: 'So He is, O Maghavan. I shall enlighten further about this to you. But live with me for thirty-two years more.' Then he lived with him for thirty-two years. To him (Indra) Brahmā said:—

Purport:— Without proper *sādhana* the spiritual knowledge cannot be imparted. To comprehend the Divine Lesson one must have process of life under the guidance of a spiritual Guru. There must be patience, tolerance and perseverance. 3

Section 10

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतम-
मयमेतद्ब्रूवोति स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं
ददर्श तद्यद्यपीदं शरीरमन्धं भवत्यनन्धः स भवति यदि स्रामम-
स्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ १ ॥

न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं
विच्छ दयन्तीवाप्रियवेत्तेव भवत्यपि रादितीव नाहमत्र भोग्यं पश्या-
मीति ॥ २ ॥

*Ya esha svapne mahiyamānashcharatyasha ātmeti hovācha-
itadamritamabhayametad brahmeti sa ha shāntahridayah prava-
brāja sa hāprāpyaiva devānetadbhayam dadarsha tad yadyapidam
shariramandham bhavatyanandhah sa bhavati yadi srāmama-
srāmo naivaisho - asya doshena dushyati ॥* 1

*Na vadhenāsya hanyate nāsya srāmyena srāmo ghnanti
tvevānam vicchādayantivāpriyavetteva bhavatjapi roditiva nā-
hamaīra bhogyam pashyāmīti ॥* 2

Translation :- 'He who moves about happy in a dream is the Ātman (Brahman)' said he. He is the Immortal and Blissful. He is Brahman.'

Then with satisfied mind Indra went away. Then, even before reaching the gods he saw this danger. Now, even though this dream-self is not blind when the body is blind, is not lame when the body is lame, and does not suffer any defect from the defects of the body. He is not slain when the body is slain. He is not one-eyed; nevertheless, as it were, they kill him, as it were, they unclithe him as it were, but he comes to experience what is

unpleasant due to the defect of the body. I see no real good in this. 1-2

स समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राब्राजीः किमिच्छन्पुनरागम इति स होवाच तद्यद्यपि भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि स्नामस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ ३ ॥

न वधेनास्य हन्यते नास्य स्नाम्येण स्नामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितिव नाहमत्र भोग्यं पश्यामीत्येवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिंशतं वर्षाणीति स हापराणि द्वात्रिंशतं वर्षाण्युवास तस्मै होवाच ॥ ४ ॥

Sa samitpāṇih punareyāya tam ha prajāpatiruvācha maghavan yacchāntahridayah prābrājih kimicchan punarāgama iti sa hovācha tad yadyapidam bhagavah shariramandham bhavaty-anandhah sa bhavati yadi srāmamasrāmo naivaisho - asya doshena dushyati ॥ 3

Na vadhenāsyā hanyate nāsyā srāmyenā srāmo ghnanti tvaivainam vicchādayantivāpriyavetteva bhavatyapi roditiva nāhamatra bhogyam pashyāmityevamevaisha maghavanniti hovā-chaitam tveva te bhuyo - anuvyākhyāsyāmi vasāparāni dvātrimśatam varshāniti sa hāparāni dvātrimśatam varshānyuvāsa tasmāt hovācha ॥ 4

Translation :— Indra came back again, samit in hand, Brahmā asked him, 'desiring what, O Maghavan, have you come back again, since you went away with satisfaction in your mind?' He replied, 'now, venerable master, even though this self is not blind when this body is blind, nor lame

when body is lame, he does not suffer defect through defect of this. He is not slain when the body is slain, he is not lame when the body is lame. Nevertheless, as it were, they kill him; they unclothe him; and he comes to experience that is unpleasant. He even weeps. I see no real good in this.'

Brahmā said: 'So is He indeed, O Maghavan, However, I will explain this further to you. Live with me for another thirty-two years.' Then he lived with him another thirty-two years. To him (Indra) (Brahmā) he then said:— 3-4

Section 11

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्येष
आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स
हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेव सम्प्रत्यात्मानं
जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति
नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

*Tad yatra itat suptah samastah samprasannah svapnam na
vijānātyesha atmeti hovāchaitadamritamahayametad brahmeti
sa ha shāntahridayah pravavrāja sa hāprāpyaiva devānetad
bhayam dadarsha nāha khalvayamevam sampratyātmānam
jānātyayama - hamasmiti no evemāni bhūtāni vināshamevāpito
bhavati nāhamatra bhogyam pashyāmiti |* 1

Translation:— 'When one feels oneself totally devoid of anything which is known as a stage of *susupti* (viz. *nirvikalpa samādhi*) that complascent state—that is the Ātman. That is the Immortal and Blissful One. That is Brahman.'

Then with tranquil heart Indra went away.

Then even before reaching the gods he saw this danger. Assuredly, indeed, one does not exactly know about his own true spiritual self, nor the Brahman as related to him, nor the things here. It seems as if he has gone to annihilation. I see no real gain in this.'

Purport:— Now Indra gets intuitional faculties to realise that putting the soul merged into nothingness which is otherwise known as Brahman-nirvān is mere annihilation. Where there is no object about which one can be conscious, then the subject itself sets destroyed. 1

स समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच मघवन्य-
च्छान्तहृदयः प्राब्रजीः किमिच्छन्पुनरागम इति स होवाच नाह
खल्वयं भगव एवम् सम्प्रत्यात्मानं जानात्ययमहमस्मीति नो
एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं
पश्यामीति ॥ २ ॥

*Sa samitpāṇih punareyāya tam ha prajāpatiruvācha mag-
havan yacchāntahridayah prābrājih kimicchan punarāgama iti
sa hovācha nāha khalvayam bhagava evam sampratyātmānam
jānātyayamahamasmiti no evemāni bhūtāni vināshamevāpīto
bhavati nā ahamatra bhogyam pashyāmiti ॥* 2

Translation:— Samit in hand Indra once again came back. Then Brahmā asked: 'Desiring what, O Maghavan, have you come back again since you already went away with a tranquil heart?'

Then Indra replied: 'Revered master, assuredly, this does not exactly help me to know one's self in relation to the Brahman, nor indeed the things here.'

It seems as if he has gone to annihilation. I see no real good in this.' 2

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि
नो एवान्यत्रैतस्माद्वसापराणि पञ्च वर्षाणीति स हापराणि पञ्च
वर्षाण्युवास तान्येकशतं सम्पेदुरेतत्तद्यदाहुरेकशतं ह वै वर्षाणि
मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥ ३ ॥

*Evamevaisha maghavanniti hovāchaitam tveva te bhuyo
anuvyākhyāsyāmi no evānyatraitasmād vasāparāni pañcha
varshāniti sa hāparāni pañcha varshānyuvāsa tānyekashatam
sampeduretattad yadāhureka-shatam ha vai varshāni maghavān
prajāpatau brahmacharyamuvāsa tasmai hovācha ॥* 3

Translation :- Brahmā said : 'so is He indeed, O Maghavan. However, I will enlighten you in this respect and there will be nothing more beyond that but live for five more years with me.' 3

Section 12

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृतस्याशरीर-
स्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां नहवै सशरीरस्य
सतः प्रियाप्रियोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः॥

*Maghavanmartyam vā idam shariramāttam mrityunā tada-
syāmritasyāsharirasyātmano - adhishtānamātto vai sasharirah
priyā - priyābhyām naha vai sa - sharirasya satah priyā - priyay-
orapahatirastya-shariram vāva santam na priyāpriye sprishatah |* 1

Translation :- Brahmā said, 'O Maghavan, verily this body is mortal. It has been appropriated by death. Yet it shelters that Immortal and Transcendental Blissful Divinity (Vishnu). The man of wisdom says that he who is incorporate body has

been appropriated by mundane pleasure and pains. There is no freedom of such worldly pleasure and pain for one while he is incorporate. But the Lord Who resides as Monitor-self within the heart is never subjected by any worldly pleasure and pain.

Purport :- *Asharirah : param-Brahman Vishnur-amrito nityamurtimān*—Sri Madhva. 1

अशरीरो वायुरभ्रं विद्युत्स्तनयित्नुःशरीराण्येतानि तद्यथैतान्य-
मुष्मादाकाशात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभि-
निष्पद्यन्ते ॥ २ ॥

*Ashariro vāyurabhram vidyut stanayitnurasharirānyetāni tad
yathaitānyamushmādākāshāt samutthāya param jyotirupasam-
padya svena rupenā - bhinishpadyante ॥* 2

एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुप-
सम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति
जक्षत्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनन् स्मर-
न्निदन् शरीरं स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिच्छरीरे
प्राणो युक्तः ॥ ३ ॥

*Evamevaisha samprasādo - asmāccharirāt samutthāya param
jyotirupasampadya svena - rupenābhinishpadyate sa uttama
puruṣah sa tatra paryeti jakshat cridan ramamānah strībhirvā
yānairvā jñātibhirvā nopajanam smarannidam shariram sa yathā
prayogya ācharane yukta evamevāyamasmin sharire prāno
yuktah ॥* 3

Translation:- When the bound jiva departs from the body carrying the fruits of his sinful or pious deeds as per merit he without any visible body (in

subtle body) passes through the air, or the clouds, or lightning or thunder; and when he rises up from yonder space he gets a celestial form. A serene one i.e. a soul released from *māyic* bondage as it leaves the body and reaches the highest plane appears with his own effulgent, glorious and spiritual form. He reaches (*Paramākāśhādvishnoreva*) the Lotus - Feet of Uttamapurusha Sri Krishna. And having gained that exalted position he feels the nectarine Bliss. Thereby he becomes ever freed. By attaining Keshava such mukta-jiva is so intoxicated with Nectarine Bliss that He engages all his divine senses to the enjoyment of Sri Krishna. He may make dalliance with Him like His consort, friends, parents or as His carrier. An engrossed soul has his bodily relation here on earth like a draft - animal is yoked in a wagon, even so this jiva is yoked in this body.

Purport :- Wherefrom does the idea of relationship with friends, parents, wife etc. of this earth come? Here on earth all these are the perverted ideas of the original that rest with the *mukta* - jivas in relation to Godhead. So a jiva after *mukti* may imbibe any of these sentiments as an object of enjoyment to the Godhead. *Ētaurindriyan-vishurbhogāranubhavatyajah*—Sri Madhva. So here in this context we find jiva - soul at his supremely pure state may augment a divine female form and *tam-prāpya ramate* may make dalliance with Vishnu - Krishna. Whereas as per Gaudiya Vaishnava Philosophy such a jiva can become a *Manjari* (a-hand-maid) to act in accordance with the dictum of Sri Rupa - Manjari. Please refer 'Transcendental Erotism' in the book

Sanātana Dharma by the author for more information. *Svenarupena*: Even realisation can be had while the body remains, as it were, i.e. even remaining in the body such a *mukta jiva* spiritually makes his dalliance with the Lord; and absolutely body is not the factor.¹ 2-3

अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषो दर्शनाय
चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राणमथ यो
वेदेदमभिव्याहराणीति स आत्माभिव्याहाराय वागथ यो वेदेदं
शृण्वानीति स आत्मा श्रवणाय श्रोत्रम् ॥ ४ ॥

*Atha yatra itadākāśhamanuvishannam chakshuh sa chākshu-
shah purusho darshanāya chakshuratha yo vededam jighrāṇiti
sa ātmā gandhāya ghrānamatha yo vededamabhivyāharāṇiti sa
ātmā abhivyāhārāya vāgatha yo vededam shrinavāṇiti sa ātmā
shravanāya shrotram ॥* 4

Translation :- When soul remains in the body, as it were, and eye is directed to see, then the eye is the instrument for seeing. He who thinks 'let me smell this'—it is the soul that does this and the nose is the instrument for smelling, now, he who thinks 'let me utter this'—it is the soul and the voice is the instrument for utterance. Now, he who thinks 'let me hear this', it is the soul, and the ear is the instrument for hearing.

Purport :- All the senses cannot function without the prompting by the soul. The senses are only the instruments. 4

1. vide also Gita XV. 16-18 and Katha U. I. 3. 3 and 6

अथ यो वेदेदं मन्वानीति स आत्मा मनोऽस्य दैवं चक्षुः
स वा एष एतेन दैवेन चक्षुषा मनसैतान्कामान्पश्यन्मते य एते
ब्रह्मलोके ॥ ५ ॥

*Atha yo vededam manvāniti sa ātmā mano-asya daivam
chakshuh sa vā esha etena daivena chakshushā manasaitān
kāman pashyan ramate ya ete brahmaloke ॥* 5

Translation :- Now, he who thinks, 'let me think this' — it is the soul and the mind is his (respland-ant-eye) principle force (*divya - chakshu*). He with that principle force, viz. the mind, sees, desires, hears and experiences enjoyment.

Purport :- The boand - soul is having his agency as the senses which are his tools. The mind is the principle of them. But again the same mind being purified may be conducive to do agency for self-realisation. 5

तं वा एतं देवा आत्मानमुपासते तस्मात्तेषां सर्वे च लोका
आत्ताः सर्वे च कामाः स सर्वाश्च लोकानाप्नोति सर्वाश्च कामा-
न्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच प्रजापति-
रुवाच ॥ ६ ॥

*Tam vā etam devā ātmānamupāsate tasmātteshām sarve
cha lokā āttāh sarve cha kāmāh sa sarvāmshcha lokānāpnoti
sarvāmshcha kāman yastamātmānamamanuvidya vijānātiti ha
prajāpatiruvācha prajāpātiruvācha ॥* 6

Translation :- Verily, those gods who are in the heavenly worlds (as a leader of whom you have come to get the lesson from me) worship Him. Therefore by His providence they enjoy the desired objects in their respective worlds. He who realised that

Supreme Brahman and accordingly devotes himself to Him gets the fulfilment of all his desires in all the worlds i.e. he attains the summum bonum of life. Thus spake Brahmā. Yea, thus spake Brahmā.

Purport :- In this what we find is, that the esoteric aspect of Divine Wisdom is not to be snatched at one leap. It requires extreme patience, tolerance and perseverance and above all practice of a spiritual way of life. We must endeavour for spiritual concoction. The knower of God by the providance of God gets all his desires fulfilled. 6

Section 13

श्यामाच्छवलं प्रपद्ये शवलाच्छयामं प्रपद्येऽश्व इव रोमाणि
विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धृत्वा शरीरमकृतं कृतात्मा
ब्रह्मलोकमभिसम्भवामीत्यभिसम्भवामीति ॥ १ ॥

Shyāmācchabalam prapadye shabalācchyāmam prapadye
ashva iva romāni vidhuya pāpam chandra iva rāhormukhāt
pramuchya dhutvā shariramakṛitam kritātmā brahmalokamabhi-
sambhavāmiti abhisambhavāmiti ॥ 1

Translation :- By providence of Shyāma (Sri Krishna) I take recourse to *Shavala*, the Essential self - some Potency of Shyāma, the Supreme God par - excellence. Having cogently concocting the Rāgānugā-Prema-Bhakti augmenting the Rāgātmikā sentiment of *Shavala*, the 'Projected Absolute counter - whole *Rasa*': '*Akhilarasāmṛita murti*' Sri Shyāmasundara Sri Krishna I become deve - tailed in the loving service of Shyāma.

Shaking off the very nescience as a horse does his hairs by shaking off the body and as the moon

frees itself from the mouth of Rāhu, I, a soul with intuitive wisdom like a cuckoo - kid having grown the wings leaving aside the nest of the crow fly into my eternal nest, the Abode of Eternal Peace—yea I attain the Abode of Eternal Bliss.

Purport:— Here *Shyāma* and *Shavala* denote: *Shyāma*: 'Rasarāj' Sri Krishna and *Shavala* the Hlāadini-shakti viz. Sri Rādhā. The first phase of the mantra says that by the providence of *Shyāma* Bhagavān Sri Krishna one can approach a Rāgātmikā - Associate of Hlāadini - Svarupini Sri Rādhā. And by the Providence of Hlāadini - svarupini Sri Rādhā when one imbibes the Rāgānugā-Prema Bhakti augmenting the Rāgātmikā Prema - Bhakti of such an associate of Her's through whom She projects Her Grace then only one may dove - tail oneself in the Loving Service to *Shyāma* through 'Shavala': viz. to Sri Rādhā - Krishna. This is the be - all and end - all of life. 1.

Section 14

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म
तदमृतं स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि
ब्राह्मणानां यशो राज्ञां यशोविशं यशोऽहमनुप्रापत्तिं स हाहं यशसां
यशः श्येतमदत्कमदत्कं श्येतं लिन्दु माभिगां लिन्दु माभिगाम् ॥ १ ॥

*Ākāśho vai nāma nāmarupa - yornirvahitāte yadantarā tad
brahma tadamritam sa ātmā prajāpateh sabhām veshma prapadye
yasho aham bhavāmi brāhmanānām yasho rājñām yasho vishām
yasho - ahamanuprāpatsi sa hāham yashasām yashah shyetamadat
kamadatkam shyetam lindu mā - abhigām lindu mā - abhigām ॥ 1*

Translation :- What is called Ākāsha (All-pervading) is the Accomplisher of Name and Form. He is the Brahman with His Divine Nomenclature. He is Immortal and He is the Substratum of the soul. I have attained that Bhagavān, I have reached the Abode of the Supreme God, *Prajāpateh savam paramātmāna* - abode) I am the worthy of the Brāhmanas, the glory of the kings, the glory of the people and I have attained the Blessedness.

May I, the glory of the glories not go to hoary and toothless, yea to toothless and hoary and driveling :

Yea, may I not go to driveling (old age) :

Purport :- *Prajāpateh-asabhām : paramātmānah savam paramātmāyā aham tena prāptavānasmi :* By His Grace I have gained the realisation of the Supreme Divinity. I am shaltered at that Transcendental Abode of His, I possess all the glories. I have received the highest Nectarine Bliss which is the final persuit of all.

Section 15

तद्वैतब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य
आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिममावृत्य
कुडुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वे-
न्द्रियाणि सम्प्रतिष्ठाप्य हिंस्रं सन्सर्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेव
वर्तयन्त्यावदायुषं ब्रह्मलोकमभिसम्पद्यते न च पुनरावर्तते न च पुनरा-
वर्तते ॥ १ ॥

*Tad dhaitad brahmā prajāpataya uvācha prajāpatirmanave
manu prajābhya āchāryakulād vedamadhitya yathā vidhānam*

TWELVE ESSENTIAL UPANISHADS. [VII.2.25]

*guroh karmātisheshenābhisamāvṛitya kutumbe shuchāu deshe
syādhyāyamadhiyāno dhārmikān vidadhadātmani sarvendriyāni
samparatishthāpyāhimsan sarvabhūtānyanyatra tirthebhyah sa
kalvevam vartayan yāvadāyusham brahmalokamabhisampadyate
na cha punarāvartate na cha punarāvartate ||* 1

Translation :- This truth was imparted by Brahmā to Kashyapa, Kashyapa to Manu and Manu to mankind. One is to learn the (this Vedic) lesson according to the prescribed rule from unbroken preceptorial line in the available time left behind, leading a life of Brahmacharya at the residence of the preceptor. After paying due honorarium to the preceptor returns home and settles down in his house - hold life. He continues the culturing of this Vedic lesson in pure and clean place, procures virtuous sons or disciples and engages all his senses to the service of the Lord. He does not harm any one and does the service of the Lord alone. He alone who lives thus throughout his span of life reaches the eternal Abode of the Supreme Divinity wherefrom he does not return again - yea, he does not return hither again. 1



It was only by the unreserved grace of my Divine Master His Divine Grace Nityaleelapravista Sri Srīla Bhakti Vilās Tirtha Gosvāmī Mahārāj who was none but Vimalamanjari, an eternal confident attendant of Nayanamanimanjari who proudly assigns Herself as *Vṛisabhānūnandinidaita-sakhi*, the most confident-associate of Sri Rādhā, the *Hladini-shakti* of Sri Krishna Himself, it was possible for me, the humble self to complete the english translation of this Chāndogya-Upanishad on this great glorious day corresponding to Sri Rādhāstami, the Advant day of Srimati Rādhā dated 17th September, 1980.